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EGYPTIAN ANTIQUITIES.

ART. 1.—*Ancient Egypt. A Series of Chapters on Early Egyptian History, Archæology, and other subjects connected with Hieroglyphical Literature.* By GEORGE R. GLIDDON, &c. &c., formerly United States' Consul for Cairo in Egypt. New edition, revised and corrected. Baltimore, 15th March, 1845.

Hand-Book to the American Panorama of the Nile, being the original transparent picture exhibited in London at Egyptian Hall, Piccadilly, purchased from its painters and proprietors, Messrs. H. Warren, J. Bonomi, and J. Fahey. By GEORGE R. GLIDDON. London, 1849. p. 56, 8vo.

The Monuments of Egypt: or Egypt a Witness for the Bible. By FRANCIS L. HAWKS, D. D., LL. D.

HARDLY fifty years have elapsed since the attention of the learned and the curious has been revived respecting the monuments of Egypt. The irruption of the French into that country at the close of the last century,—the consequent transfer to its shores of the mighty conflict between two of the greatest nations of Europe,—the victory of Aboukir and its results,—brought to the British Museum the triple inscription of the Rosetta Stone. This small, and apparently

slender clue, has conducted into the mighty labyrinth of hieroglyphic lore, and resulted in many a successful issue. Commercial enterprise and cupidity united itself with the love of letters and the spirit of adventure. A better rivalry than that of warfare has animated the sovereigns of the earth. The Museums of London, Paris, Turin, Florence, and Berlin, have added immensely to the spoils which Imperial Rome had transferred from the Nile to the Tyber. A spirit of inquiry has been awakened throughout the civilized world, and has reached at length that distant Continent of the West, of the very existence of which the Pharaohs of Egypt never dreamed, when they bore the proud title of "Lords of both Worlds."

The curious investigators of recondite antiquity have varied, as might naturally be expected, in the results of their inquiries, according to the various temperaments of their minds, their associations, sympathies, and modes of early thinking. Some have been imaginative; others severely logical. Some have formed theories which they have endeavored to sustain by facts; others have been cautious to establish facts before they attempted to erect any theories whatsoever. Some have been firm believers in the inspiration of the Holy Scriptures; others have regarded them only as documents of the Jewish nation, venerable for their antiquity, but open to criticism; admissible as witnesses, but not infallible; others again have rejected them entirely, as fabulous legends and anile fables. These are the three schools, which we may denominate the Christian, the Neologicistic, and the Infidel, under which may justly be ranged all who have studied or written upon Egyptian Antiquities. In each of these there are shades of opinion blending like the colors of the rainbow, melting insensibly into each other, and so ranging from the highest and most devout faith, down to the lowest depths of infidelity. Obscurity and mystery are parts of the sublime, and attract and charm the fanciful. The speculative can expatiate more freely in the remote and illimitable regions of conjecture. The infidel is confiding, and even absurdly credulous, in the vain hope and wish to destroy the veracity of God's Holy Word.

Of the two writers whose publications are named at the head of this article, the qualifications are very various. Mr. Gliddon, from his long residence in Egypt, his acquaintance with the vulgar Arabic, now the language of the country, and his familiarity with the *Lingua Franca*, and the languages of Modern Europe, was well qualified as an intelligent eye-wit-

ness ; and the official position of his father as English Consul at Alexandria, and his own as American Consul at Cairo, brought him into converse, and perhaps familiarity, with the learned Antiquarians, English, French, Italian, and German, who have visited the Thebaid. Eastern Consuls take care of learned men ; and though themselves engaged in commercial pursuits, acquire much information while they bestow their hospitalities. But their knowledge insensibly takes the tone of those with whom they converse ; and hence we account for that singular combination of jarring opinions which marked Mr. Gliddon's lectures. At one time he seemed to be a Christian ; at another, a Neologist ; at another, an Infidel. In his Christian phase he admitted principles derived from Holy-writ, utterly at variance with Neologism or Infidelity. Another whirl of his planetary movement brought him to the moon-struck madness of German Theories, or to the dark gropings of infidel France. We mean no disrespect to Mr. Gliddon. It was his province, as the pioneer, to render popular in America, a subject entirely unknown to the great masses of people—a subject with which they have no associations and no sympathies, excepting what they derive from religious feelings, and their veneration for the Bible. He succeeded, to a remarkable degree, so long as he seemed to uphold the truths of the Bible. His first chapter, professing to love truth above all human authority, gave very general satisfaction. It is clear in its historical narrative, happy in its illustrations, judicious in the choice of its examples, and so arranged as to excite curiosity and stimulate expectation. In his second, on the art of writing, he goes somewhat beyond his depth, and occasionally a lurking opinion is introduced, concerning which profounder scholars cautiously hesitate. Still, in the second, and even in the third chapter, Mr. Gliddon is a Christian. He talks reverently of Divine Revelation and Inspiration. He is not led astray by the false and pernicious theory that man was created in a rude and savage state. Such a theory is in direct opposition to the Scriptures, which represent the first man as coming perfect from the hands of his Creator, “made in the image and after the likeness of God.” To a being so formed, in all the maturity of mind and body, and blessed with the perpetual vision of the Almighty, life was a continual series of revelations. The very description of the Garden of Eden and the various employments of its inhabitants, affords proof of high civilization. There was gold. There was bdellium, (probably the pearl,) and the onyx-stone, implying the knowledge of

metals and minerals, and of the art of the lapidary. The beasts of the field and the fowls of the air were brought to Adam to be named by him, implying the knowledge of language and of zoölogy. The seed-bearing herb, and fruit-trees of every kind, one alone excepted, were his food; and he was placed in the garden to dress and keep it. Agriculture, therefore, and the culinary arts, were to him familiar,—acquired not by experience, but by divine communications. What reason is there to suppose that the art of writing was unknown, or that alphabetical characters were not a part of primeval revelation? The civilized, was the natural state, so long as man continued in communion with God. The savage state was the awful consequence of deserting God. From the beginning, therefore, society was refined—the arts flourished—the usages of what we now call civilized life, prevailed. The whole period before the deluge was sufficient for great progress to be made in discoveries and inventions which could not have perished by that tremendous catastrophe. Even among the descendants of Cain, there were men who dwelt in cities, and men who dwelt in tents and pursued the occupations of pastoral life. There were artificers in brass and iron, and the sounds of stringed and wind instruments accompanied the voice of song. How much more civilized then were they who never strayed from the fountain-head of pure intelligence, and *went not out from the presence of Jehovah!* The construction of the ark affords evidence of the advanced state of Naval Architecture; and the entrance into it of the various species of birds, beasts, and reptiles, implies a very extended knowledge of natural history. The idea, then, that the *savage*, was the primeval state of man, is wholly untenable. Arts may be lost, and men may sink into barbarism; but it has been the result of their own voluntary wickedness. As they did not like to retain God in their knowledge, God gave them over to a reprobate mind. It was a judicial infliction on the human race for their own apostacy. The possession of the art of alphabetical writing by the Egyptians, which recent discoveries have shown to be older than the time of Abraham, only proves by approximation the truth of the position, that civilization existed from the beginning, and is of divine origin. And the admission of this fact, on the authority of the Bible, at once puts to flight the false assumption that thousands of years were necessary to arrive at the refinement and elegance which we see displayed in the earliest monuments now extant of the Egyptian dynasties.

The last three chapters exhibit most the unsettled charac-

ter of Mr. Gliddon's mind. The fourth, in particular, is a mystification of chronology, fitted only to perplex the ignorant. He quotes, indeed, the opinions of Christian writers, but never explains the ground on which those opinions were founded. This he ought to have done; for it would have enabled his hearers and his readers to perceive that in the beautiful language of Cicero, *Opinionum commenta delet dies, naturæ judicia confirmat*. Chronology, like all other sciences, is progressive. Its difficulties have been known and admitted for thousands of years; but every new discovery has shown that the fault lay in departing from the meaning, and often from the precise and accurate language of the Bible. The recovery in 1818 of the first part of the Chronicon of Eusebius, and the immortal discoveries of Champollion le jeune, (how different from his brother, Champollion Figeac!) have enabled the learned to make great advances, even since the time of Dr. Hale's Analysis. But this subject we shall resume somewhat later.

After a silence of several years, Mr. Gliddon has again appeared before the American people, exhibiting a Panorama of the Nile, and explaining it in Oral Lectures. The Handbook to this Panorama, of the various titles of which we have given the least pompous and pretending, assigns the various reasons for this suspension, and among others, (p. 22,) *the necessity of teaching himself* "before pretending to possess the capability of enlightening others." He made or revived acquaintance with the English, German, and French Archæologists; and in terms of lofty panegyric he praises all alike, whether Christians, Neologists, or Infidels. All are his dear and intimate friends; and he quotes "KHOUNG-TSEU, the 'pure sage' of China," by which name we suppose he means Confucius, as 'the most saintly, the most wise, and the most virtuous of human Legislators.' In the four Appendices on Geology, Geography, Philology, and Chronology, with notes, (p. 26—56,) he exhibits a most curious medley of undigested opinions, derived probably from conversations with all this variety of learned friends. In the first upon Geology, he gives (p. 30) a sectional diagram, in the description of which he talks of deposits "by icebergs, oceanic drifts, or similar causes produced by geological cataclysms, at an epoch intervening between the limestone and the alluvial soil, posterior to the former and anterior to the latter; thus corroborating NEWBOLD's assertion, that *Egypt has twice formed the bed of the Ocean, and has been twice elevated above the Water.*" The capitals and italics are his own. But this is not all. At p. 29 he says:

"At either or both of these geological periods, *a vast ocean*, bounded probably by the Pyrenees, Alps, Balkan, Caucasus, Taurus, Himalaya Chain of India, the mountains of America, and the Atlas and Highlands of Ethiopia and Central Africa, *for incalculable centuries covered this hemisphere of our globe.*" Here the italics are ours. He then speaks of "the ultimate subsidence of this Ocean—before the existing state of things; previously to the Advent of the River Nile; and still further removed from the hour when the Asiatic Nomad migrated into Egypt, *via the isthmus of Suez.*" Again: "The number of years that the *Nile* has deposited alluvium might be ascertained with as much certainty as the age of a tree can be calculated by its *rings*. The very rough estimates heretofore made by geologists yield a *minimum* of 7,000 years for the depositions of the present alluvium by the River Nile. The *maximum* remains utterly indefinite." Hence he draws three deductions: "1st. Previously to the Advent of the 'Sacred River,' no deposition of *alluvium* having taken place upon the limestone, Egypt was uninhabitable by man. 2d. Humanity must have entered the Valley of the Nile, under conditions such as exist at this day, *after* a sufficiency of alluvium had been deposited for the production of vegetable aliment, but at a time when the depth of this alluvium was at least twenty (fifty or *more*, for aught we can assert to the contrary) feet below the level of the highest portion of the Nile's bed at this hour; but how much soil had been previously deposited—that is, what its *thickness* was over the limestone, when humanity first entered Egypt—it is yet impossible to define. 3d. Many centuries (in number utterly unknown) must be allowed for the multiplication of the human race *in Egypt*, from a handful of rovers to a mighty nation; and for the acquirement, by self-tuition, of arts and sciences, adequate to the conception and execution of a Pyramid: thus yielding us a *blank* amount of chronological interval," &c. The italics again are his, not ours.

Whatever Mr. Gliddon may have gained by his intercourse with the learned in Europe, he certainly has not improved his Christianity. Without dwelling on the profanity of so applying a term appropriated to our blessed Saviour, his "*Advent* of the River Nile" is sheer nonsense; and the affectation of "*Humanity*" entering "the Valley of the Nile," a ridiculous abstraction. But these are puerilities and bad taste, compared with the shocking endeavor to cast discredit on the inspired account of the Creation. To put such stuff into a Hand-Book for the American public, is to sow infidelity broad-cast

through the land. Incalculable centuries for the ocean—in-calculable centuries for its subsidence, and the “Advent” of the Nile—in-calculable centuries for its alluvium—an indefinite period for the arrival of humanity via the Isthmus of Suez—“unknown centuries for the Asiatic Nomad to be transmuted by time and circumstance into a farmer, and then into a monument-building citizen”—and then “the pyramids and tombs of the third Memphite dynasty, placed by Lepsius’ discoveries in the thirty-fifth century B. C.”!!! Reader, we do not exaggerate; for such is the language of Mr. Gliddon in 1849!

Our limits will not allow us to say any thing as to “Geography” and “Philology,” on which Mr. Gliddon’s remarks are singularly superficial and flippant, made up entirely, and as we hope distorted, from the views and opinions of the learned scholars with whom he has associated. We pass on then to “Chronology,” in regard to which principally his views of Geology have been formed.

He confesses, in the first place, (p. 48,) that in April, 1843, he published prematurely; that he adopted “the Septuagint Computation” only because it was the longest; that he considered himself “free to choose from among three hundred systems of Chronology;” and that “if one thousand more years could be shown admissible by Scripture, there is nothing in Egypt that would not be found to agree with the extension.” What does all this mean? Any reverence for the Bible? On the contrary, it speaks only this language: *If I (Mr. Gliddon) can make the Bible suit my theory, very well; but if I cannot, I will take any number of years more that will suit it.* He talks (p. 49) of “*stratified masses of time*,” and (p. 50) of “Egyptian Epochs anterior to the eighteenth dynasty, not *arithmetically*, but according to the *gross masses of time*, into which they could be approximately subdivided.” All this means nothing more than that all dates previous to the eighteenth dynasty are uncertain. It covers up ignorance in stratified masses of hard words. Mr. Gliddon applauds himself for this happy contrivance, by which he avoided “the disadvantage of being obliged to undo one day the layers of a chronological edifice built the day preceding.” These layers, or stratified masses of time, are four: The ANTE-MONUMENTAL period; the PYRAMIDAL period; the period of the HYKSHOS; and the positive HISTORICAL period. We will pass over the restoration of Manetho by Lepsius, which, in plain English, means no more than a conjectural alteration of Manetho, as exhibited in the Catalogues of Afri-

canus and Eusebius, and consider only the historical period. "The new synchronisms," says Mr. Gliddon, (p. 52,) "between Hebrew and Egyptian events, put forward by LEPSIUS, may assist the Hierological student in authenticating monumental history through the established dates of Scripture. It will be remarked, that while HALEs extends, LEPSIUS reduces the antiquity assigned to each Israelitish era by Archbishop USHER." These Biblical Synchronisms are thus stated :

Epoch of	Pharaonic Contemporaries.	USHER. HALEs.	LEPSIUS.
ABRAHAM,	AMUNOPH III. <i>Memnon</i> ,	B. C. 1920, 2077,	about 1500.
JOSEPH,	SETHI I. Sethos,	" 1706, 1863,	" 1400.
MOSES,	RAMSES II. Jewish oppression,	" } 1491, 1648,	{ 1394—1328.
Exodus (B.C. 1314) MENEPHTHA,		" }	{ 1328—1309.

Mr. Gliddon has not quoted either Abp. Usher or Dr. Hales very correctly. Joseph was governor of Egypt, according to the one. B. C. 1717; according to the other, B. C. 1872. But let that pass. We have already said that the reasons of their computations should have been stated; and so we say of Lepsius. We have a great respect for him as a learned and intelligent traveler; but we confess that this exhibition of him by Mr. Gliddon as a Chronologist, does not convey a very high idea of his ability in that department. We wait, however, to be informed by himself, why he has placed Sethos the head of the nineteenth dynasty, before Rameses II, of the eighteenth; and upon what principle he has proceeded in placing the Exodus so late. Mr. Gliddon, if we remember right, placed that event in the reign of Sesostris or Rameses III, and we recollect the air of triumph with which he maintained that Pharaoh could not have been drowned in the Red Sea, because it was known from the Monuments that he reigned long after the Exodus. We are glad to see that *on the authority of Lepsius* he can now admit that the Pharaoh of the Exodus was Meneptha, though we place the death of that monarch not in 1328 or 1309 B. C., but in 1504.

We have bestowed too much time upon Mr. Gliddon, and shall now take our leave of him. Dr. Hawks has extracted from his first publication all that was truly valuable; and if he has not noticed the Hand-Book, it is probably because he did not think it worthy of his attention.

We rejoice that the rare combinations of patient research which shuns no labor, of acute perspicacity which sees at a glance, and seizes upon important facts, of judicial accuracy in weighing evidence, the result of early legal practice, and above all, of firm and sober-minded faith, should have been

brought to bear upon the monuments of Egypt, as witnesses for the Bible. Dr. Hawks modestly calls himself merely a compiler; but he is more. He is a judge summing up the evidence in a charge to the jury; and that jury is the enlightened, well-educated Christian men of his country, who are accustomed to judge of matters of fact, when properly laid before them. He has with great adroitness thrown aside the untenable theories,—the spider webs in which Mr. Gliddon became entangled. He has even detected some things which escaped the eagle eye of Champollion le jeune, and the patient researches of Rosellini; and if in some respects he has fallen short of conclusions to which his own discoveries might have led him, it is because he has not yet sufficiently turned his mind to a subject which he has evidently shunned, the adjustment of Biblical with Egyptian Chronology. Of this we hope to convince our readers, as far as we can do it within the limited space of the present article.

His first chapters are occupied with what may be called the trial of the witnesses—a succinct history of the discoveries in the last half century, a rapid survey of ancient authors, a clear account of the several localities on the Nile, and the ruins of each, ending with remarks on the proper application of their testimony. The last chapters are confined to the verification of Scripture history. As it is a work which must be read in order to be properly appreciated, we content ourselves with these general remarks, and shall add only such further observations as have occurred in a rapid survey of a work designed to be popular, and therefore avoiding as much as possible the details of learned research.

The first remark we have to make is with regard to Manetho and the Old Chronicle. Dr. Hawks speaks (p. 22) of the latter as one of the abbreviators of the former. This we apprehend is a mistake. The *Chronographia* of George the Syncellus is a compilation from various authors, with his comments upon them. What he calls “the Old Chronicle” was evidently written before Manetho’s work. It could not have been later than B. C. 340, nor earlier than B. C. 360. Manetho flourished in the reign of Ptolemy Philadelphus, about 263 years before the Christian era. His work is unfortunately lost. That it had perished when Syncellus wrote, is evident from his quoting Africanus and Eusebius, writers of the third and fourth centuries of the Christian era. He assigns as a reason for quoting both, that “the extracts from Manetho, in the Ecclesiastical historians, are discordant,” and that he has selected those two which, from the characters of their authors, are

most worthy of credit. But if these are most worthy of confidence, how bad and discordant must the rest have been ! It is impossible that two authors, copying from the same work, should have copied faithfully and differed so much. Throughout the whole series they differ as to the number of kings in each dynasty, as to the length of their reigns, and as to the sum total of years when compared with the sum of the several reigns. They transpose from one dynasty to another, and are often confused and inconsistent. Such evidence in a court of justice would be ruled out, and therefore before the discoveries concerning the hieroglyphics, these extracts had been viewed with much doubt and mistrust. Syncellus himself intimates more than once that Eusebius took his list from Africanus ; for he accuses him of departing from his author, though he borrows his very words. Since 1818, we have the first part of the *Chronicon* of Eusebius, which contains the first fifteen dynasties. These he must have thought fabulous, because he begins his second part on the *Chronological Canon* with the sixteenth. The discovery of the *Armenian Version* proves that the Greek text preserved by Syncellus, was by him faithfully given. The discovery of the *Hieroglyphics* has shown that there is some truth even in the first fifteen dynasties ; and the eagerness of French infidels, and the bravado of German neologists, have attached more credit to these confused and contradictory extracts, than they deserve. It is certainly very bad logic to argue that the dates of the first fifteen dynasties are to be received because the later dynasties are found to be tolerably accurate. The destruction by the Shepherds, and the sweeping devastations by Cambyzes, had probably left in Manetho's time very little more than existed when Africanus wrote, in the third century of the Christian era. We have no doubt that he had in his hands the original work of Manetho. If he had literally copied it, without any omissions, alterations, or additions, we should then have been able to compare the list and the inscriptions on the remaining monuments with some precision and consequent satisfaction. But he did not so. His list of the thirty-one dynasties, formed from Manetho's work, exhibits continual proof that he did not confine himself to it. No Egyptian writer would have spoken as he does of the gods of Egypt. It is the commentary of a Christian. That the dates were not copied exactly, we know by a comparison of the eighteenth dynasty with the extract from Manetho preserved by Josephus in his *Treatise against Apion*. For all that we actually have of Manetho

we are indebted to Josephus ; and even he has brought some doubt upon it, by his attempt to make it support an untenable theory.

We have already intimated that Dr. Hawks, though he professes not to meddle with Chronology, has made a step in the science, and it has been with a view to this intimation that we have endeavored to place the actual amount of Manetho's testimony, as it has come down to us, in its true light. The passage to which we refer occurs under his eighth proposition with regard to Abraham, and is as follows :

"As to the word Hyk, we presume there can be no doubt that it does mean king ; though it may also mean something else : there are words in our own, and every language, with a double meaning. But leaving this out of view, the main features of Manetho's narrative are worthy of belief, because, if we mistake not, they find some confirmation from the monuments, if the *inscriptions* be not, as is often the case, overlooked. The tomb of one of the officers of Amosis, (who, according to Manetho, expelled the shepherds,) has been found at Thebes. An inscription on it implies that the war against the shepherds was severe, and that many hard battles were fought before they were expelled.

"The shepherd kings, Manetho tells us, reigned at Memphis, and he gives the names of the first six. Two of these names, Aphophis and Assis, have been discovered in the burial-place of ancient Memphis. The tomb of Assis, is said by its discoverer, M. l'Hôte, to be executed in *cavo-relievo*, with surpassing skill.

"Rosellini gives a plate of the conquests by Sethos, taken from the walls of Karnac, which helps us much toward a discovery of who these shepherd kings were. The name of one of the string of captives, translated from the hieroglyphics, is the Coptic word *shôs*, which means shepherd, and is what Josephus, in his version of Manetho, writes in Greek, Σως, [*shôs*.] If we can ascertain the *locality* of this representation of a conquered people, thus delineated in the triumphs of Sethos, it will aid us in settling who were the shepherd invaders. Turning to the first picture of the war of Sethos with the *shôs*, on Rosellini's plate, we find the representation of a sanguinary defeat of the *shôs*, in the immediate vicinity of a fort on a high hill, covered with trees, and with a lake on one side of it. On this fort is inscribed in hieroglyphics, '*the fort (stronghold) of the land of Canaan.*' The shepherds, then, who invaded Egypt, were, as Josephus has said, Canaanites, and not Arabs, as Manetho writes."

Now, strange as it may seem, neither Champollion le jeune, nor Rosellini, nor Sir Gardner Wilkinson, nor any other of the acute observers of the Egyptian monuments, as far as we know, has ever dreamed that the "Shosh" of the monuments were the far-famed Shepherds, or that they were Canaanites. The mystification of Manetho's Narrative by Josephus, and the confused and contradictory computations of Africanus and Eusebius, threw them completely off the track. Rosellini vaguely conjectures that the "Shosh" were some unknown Asiatic nation. If, then, Dr. Hawks, having hit upon the right trail in the monumental history of Sethos, the head of the nineteenth dynasty, had only followed it upward to the eighteenth, he would have detected the very year in which the victories over the "Shosh" are for the first time men-

tioned ; and this, with the help of Manetho, would have adjusted the whole Chronology of the Shepherds. Of this we proceed to give our readers the proof.

At Karnac are represented the victories of Menephtah I, represented by Rosellini in a series of sixteen large plates, (M. R. 46 to 61,) and described by him in his *Monumenti Storici*, Tom. iii, Par. 1, pp. 319—445. The title of Menephtah I, by which he is constantly designated, was SUN, ESTABLISHER OF JUSTICE. On the 48th plate, fig. 2, he is represented in his chariot, riding swiftly, and transfixing with arrows multitudes of frightened and flying enemies, who are seeking shelter in a fortress. Twelve columns of inscriptions, some mutilated and others of yet uncertain meaning, convey nevertheless the historic fact, that "*in the first year of the King Sun, establisher of justice, he planted by force the double-dwelling of the happy life - - - - - the smitten of the land of the Shos - - - - - in the citadel of Faimui toward the hostile country of Kanana,*" (Canaan.) Our limits will not permit us to transcribe all these interesting fragments ; but we shall add one more from the Triumph, represented in plates 50 to 52. Three rows of captive "Shosh" are bound with cords, at the ends of which are the emblematic plants of Egypt, the lotus and the papyrus. The inscription over the king's horses purports that "*in the first year of the strong one of the living ones, king, Lord of the two worlds, Sun, establisher of Justice, the Vivifier, come at the command of his majesty the smiters of the land of the Shos, and bend their mighty ones before the habitation of the Egyptians - - - - - subjugation of - - - - - was placed above the foreign lands of the country of Shomui : they had correction - - - - - he having subdued them for the second time, they pertinaciously opposed the judgments of the tribunal according to the heart of his majesty.*" Then follow the titles and cartouches of the king. This is represented as being on the eastern side of the Nile. On the western, advance the principal orders, the priests, the magistrates, and other grandees of the nation, kneeling or standing, and raising their open arms in token of joy and triumph. Suitable inscriptions denote the greatness of the blessing conferred by the King. In plate 52, the prisoners are presented by the King to Amun-Rhê, with offerings of elegant vases, one of which has a bull among the emblematic plants of Egypt. Over the prisoners of the lower line is written, "*Captivity, which his majesty drags from the impure land of the Shos, the enemies of his majesty, in the first year of the strong one of the living ones.*" It reminds one of the

phrase "leading captivity captive," which so often occurs in the Bible, to denote the victory of the vanquished over their conquerors.

Let us now revert to the only real extract from Manetho concerning the Shos. It must be borne in mind that the Greeks could not represent the sound of SH, and therefore call the Shepherds ΣΩΣ. The syllable ΥΚ, or Hyk, denoting KING, would never be engraven by the Theban monarchs as the epithet of a race whom they held in such abomination. "We had a king," says Manetho, "whose name was Timæus. In his time, I know not how, God was adverse to us, and unexpectedly from the eastern regions, a race of men obscure but intrepid, attacked our country, and easily, and without opposition, subdued it. Having subjugated its princes, they burned the cities and overthrew the temples of the gods. Towards the inhabitants they showed the greatest enmity, slaying some, and reducing others, with their wives and children, to slavery. Finally, they made one of their number king, whose name was Salatis. He established himself in Memphis, imposing a tribute both upon the upper and lower country, and stationing garrisons in the most suitable places. He especially fortified the parts toward the east, foreseeing that the Assyrians, who were then becoming powerful, would be eager to invade the same kingdom. Finding in the Saitic Nome, a proper city lying to the east of the Bubastite Channel, called from some ancient theological reason Avaris, he rebuilt and strongly fortified it, causing a multitude of heavy armed troops to inhabit it as a guard, to the number of 24 myriads of men, (240,000.) Thither he came in the summer season to give them their pay and rations, and exercise them carefully in the use of arms, to strike terror into foreigners. He ended his life after having reigned 19 years; and after him another, who was named Beon, reigned 44 years. After him another, Apachnas, 36 years and 7 months. Then, also, Apophis, one and sixty, and Janias 50 and one month. And after all these, Assis, 49 years and two months. These six were their first rulers, always waging war, and ever more and more desirous to extirpate Egypt. Their whole nation was called Hyksos, that is, shepherd kings. For, according to the sacred language, Hyk signifies a king; and Sôs, according to the common dialect, is a shepherd and shepherds; and so the compound Hyksos is formed. Some say that they were Arabs." Josephus then observes, that in another copy, by the expression Hyk the shepherds are shown to have been not kings, but captives; for in the Egyptian language ΥΚ and ΑΚ

aspirated clearly mean captives. All this we apprehend was to bend the words of the author to his theory, that these shepherds were the Israelites; an idea totally at variance with the whole narrative. He then proceeds to quote from Manetho as follows: "They say that these aforementioned kings of the so called shepherds and their posterity held possession of Egypt *five hundred and eleven years*; but after these things they say that an insurrection against the shepherds was made by the kings of the Thebaid and the other Egypt, and that a great and lasting war raged between them. They say that under a king who was named Alisphragmuthosis, the shepherds were vanquished by him, driven from all the other Egypt, and shut up in a place which had a circumference of ten thousand Arouræ. The name of this place was Avaris. All this," says Manetho, "the shepherds enclosed with a great and strong wall, that they might keep secure all their possessions and their booty. But Thummosis, the son of Alisphragmuthosis, undertook to subdue them by siege; and surrounded the walls with 48 myriads, (480,000.) At length, despairing of the siege, he made a treaty with them, that they should all leave Egypt, and go wherever they pleased in safety. According to the terms of this compact, they, with all their families and possessions, to the number of not less than 24 myriads, (240,000,) journeyed from Egypt through the desert into Syria. Fearing the power of the Assyrians, who then possessed Asia, they built a city in what is now called Judea, sufficient to contain so many myriads of men, and called its name Jerusalem." (Joseph. contr. Apion, Lib. i, 14.)

Many particulars of this narrative seem exaggerated, if not fabulous; still let us take it as it is, and compare it with the Bible, and with the knowledge we can now obtain from the Monuments.

The Bible claims our first attention; and if we adhere to it closely, we shall find its dates simple and accurate. The greatest difficulty is in the period of the contemporary kings of Israel and Judah, the Gordian knot, as it has been called, of Chronology. This period is better arranged by Dr. Hales than by Archbishop Usher; but he has made a slight mistake in two of his dates, which reduces his calculation two years. We therefore place the contemporaneous reigns of Rehoboam and Jeroboam as beginning in the year B. C. 988. He makes the duration of Solomon's Temple 441 years. Its real duration was from the second month *Ziph*, in the fourth year of Solomon, to the tenth of the fifth month *Ab*, B. C. 586, when it was burned, exactly 439 years 2 months and 13 days

after its foundation, in the solar computation of time. Its foundation was laid about the first of May, B. C. 1025. As that was by 1 Kings vii the 480th year after the Exodus, it is clear that the Israelites left Egypt early in the year B. C. 1504. It was exactly 430 years after the call of Abraham, and 505 years from his birth. That event must therefore be placed in B. C. 2009.

The Biblical dates being thus arranged, the adjustment of the Egyptian is the next step to be taken; and for this purpose we must ascend the stream of time, beginning where Manetho ended, with the thirty-first dynasty. No doubt can possibly exist that the five dynasties, from the last Persian subdued by Alexander the Great, up to the conquest by Cambyses, the head of the 27th dynasty, embraced a period of 194 years, from the Autumn of B. C. 331 to the Autumn of B. C. 525.

The discovery of Champollion enables us to adjust the next five dynasties, from the 26th to the 22d inclusive. Placing the first year of Sheshonk, the Shishak of the Scriptures, as coeval with the last year of Solomon, (and it could not have been later,) we have another period of 464 years. For the next three dynasties we have to depend upon the discordant computations of Africanus and Eusebius. But assuming with Champollion and Rosellini 130 years for the twenty-first, 178 years for the twentieth, and 190 years for the nineteenth, we arrive at B. C. 1491, as the first year of the nineteenth dynasty. The head of this dynasty was the far-famed Sethos, or Rhameses IV, whose victories over the Shosh excited the attention of Dr. Hawks, in the passage we have quoted, p. 114, and thus led him to the very borders of discovery concerning the true date of the Shepherds' expulsion from lower Egypt. According to Manetho, as quoted by Josephus, this king Sethos, "also named Rhameses," was carried by his father, when he was five years old, into Ethiopia. This was occasioned by an irruption of the Shepherds from Jerusalem, who again had possession of Egypt *thirteen years*. At the end of that time the father and son returned, conquered the Shepherds, and "pursued them even to the bounds of Syria." (Jos. cont. Apion. I, 15.) These thirteen years being added to B. C. 1491, *bring back the Egyptian history to the year B. C. 1504, the Biblical date of the Exodus*. Manetho confounds the father of Sethos with Amenoph, whom he reckons as the last of the eighteenth dynasty. But the monuments have disclosed another king, who must have been the father of Sethos, whose name has been somewhat variously written, but whom we shall call *Rhamerrè* or *Rhamerri*. Whether he was slain in

battle with the Shepherds we know not; but it is certain that Sethos or Rhameses IV became, at the age of eighteen, the head of a new dynasty; and this might be the reason why the father of Sethos, who never in fact reigned, was omitted in Manetho's list of kings. Eusebius seems to have known something of this king, whom he calls "Ammeris an Ethiopian;" but he has strangely intruded him after the twenty-fifth, or Ethiopian dynasty, assigning to him a period of twelve, instead of thirteen years. We infer, then, that the Amenoph mentioned by Manetho as the last king of the eighteenth dynasty, was the Pharaoh of the Exodus. We cannot now give all our reasons for this inference; but taking the sum total of Manetho's reigns as adjusted by the evidence of the Monuments, it appears that the eighteenth dynasty, the most illustrious in the annals of Egypt, continued to reign 333 years. This sum added to the date of the Exodus, gives the year B. C. 1837, as the first of that dynasty. Beyond this there is no certainty. Nothing remains of Manetho. The computations of Africanus and Eusebius, professedly derived from Manetho, are too much at variance to have any authority. We are obliged to have recourse to the Old Chronicle, which gives 103 years to the seventeenth, and 190 years to the sixteenth dynasty. These sums added to B. C. 1837, bring us back to B. C. 2130, as the first year of the sixteenth dynasty.

Let us now return to the Shepherd kings. The first expulsion of the Shosh from Egypt, was, as we have seen from the Monuments, in the first year of Menephtah I. He was the fifth in the ascending series from Menephtah III, the Pharaoh of the Exodus. Following the computations of Champollion and Rossellini, their united reigns were 115 years 9 months, or in round numbers, 116, which, added to the date of the Exodus, brings us to the year B. C. 1620, as the year when the Shepherds were expelled. This was the 511th year of their sovereignty in Egypt. Adding therefore 510 years to B. C. 1620, we find the first year of their sovereignty to be B. C. 2130, *the very year in which the sixteenth dynasty began at Thebes*. This remarkable coincidence affords strong presumption that the fifteenth dynasty was destroyed by the irruption of the Shepherds. Abraham was born in the reign of their fourth king Apophis, and went down into Egypt in the reign of his successor Janias, B. C. 1934. "It would be a valuable piece of information," says Dr. Hawks, (p. 109,) adopting the language of Kitto, "to know what king or dynasty reigned in Egypt at the time of Abram's visit." Behold the problem

solved by following out his own discovery that the "Shosh" of the Monuments were the Shepherds.

There is another instance of his acumen which it is proper to mention here in connection with the victories of Sethos over the Shosh. "In one of the tombs at Beni Hassan, there is a representation," a part of which Dr. Hawks has copied, (p. 158.) "The first figure," he observes, (p. 159.) "in the line of captives is a man clad in a rich tunic; he holds a gazelle, and is followed by an attendant leading another. He holds also in his hand the horn of some animal, and is making a low obeisance to the king. His name and title are written in hieroglyphics before him; the upper group, according to Osborn, reads *hik*—king, chief [of] the land! The group below is letter for letter the transcription of the Hebrew word יְבוּסִי which is rendered in the English Bible *Jebusites*." Now if Manetho's account be true, *the Shepherds were Jebusites*. He states that on their first expulsion they built a city in the country now called Judea, and gave it the name of Jerusalem. And so afterwards in the Egyptian version of the Exodus, he says that the leprous and impure persons under Moses "sent an embassy to the Shepherds, to the city which is called Jerusalem." These accordingly returned and held Egypt for thirteen years, after which they were driven back into Syria by Sethos. It is evident from this account that Sethos made war upon the Jebusites. He was the Egyptus of the Greek historians, whose brother Danaus founded the kingdom of Argos. Leaving this brother as his viceroy, he carried his arms as far as Phœnice and Cyprus, and against the Assyrians and Medes. Recalled to Egypt by his brother's treachery, he spent the remainder of a long reign, (55 years,) in cultivating the arts of peace. (Joseph. Contr. Apion. I, 26, 27.) He outlived both Moses and Joshua, and died at the age of 73, in the year B. C. 1437. There is every probability that he was the "great hornet" spoken of by Moses and Joshua, and that while the Israelites were wandering in the wilderness, he overran the land of Canaan, weakening the power of its nations, and thus fighting the Lord's battles. It deserves to be examined with what reign the representation in the tomb at Beni Hassan is connected. If it should turn out to be that of Rhameses IV, it would go far to prove that the "Shosh" were in fact "the Jebusites;" and thus the story of Manetho would substantially be verified. It is certain that after Abraham's return from Egypt, Melchizedek, a priest of the Most-high God, and probably a descendant of Shem, was king of Salem; and even in the year B. C. 1884, the probable date

of Abraham's sacrifice on Mount Moriah, we infer that Salem was still possessed by Melchizedek. This was in the reign of Assis, the last of the Shepherd kings named by Manetho, who died in the year B. C. 1871, and whose tomb has "*been discovered in the burial-place of ancient Memphis*, the capital of the Shepherd kings. From this date thirty-four years only intervene to the eighteenth Theban dynasty. Abraham died three years later. In the year B. C. 1742, Amenophtep II, the Mispfragmuthosis or Alispfragmuthosis of Manetho began to reign; and in that self-same year Joseph was sold into Egypt. The historian states that this was the first king who diminished the power of the Shepherds. His son Thummosis, the Thoutmes or Thothmes of the Monuments, successfully carried on the war until he was checked by the wise policy of Joseph, who in the fifteenth year of Amenophtep II, became the prime-minister of Lower Egypt. After a long and glorious administration, Joseph died, B. C. 1688, and twenty-eight years later the Shepherds were expelled by Menephtah I, the king who knew not Joseph. If it be asked why Dr. Hales has assigned to the Exodus the very same year which we assign to the death of Joseph, we answer, that he unwarrantably departed from the precise language of the Bible because he was embarrassed by the difficult chronology of the Judges. He lengthened the Scripture period from the building of Solomon's Temple to the Exodus. By adhering to the Bible as a sure and certain guide, we are preserved from the Serbonian bog of Human presumption and infidelity.

We take our leave of this agreeable volume, with the expression of our hope that Christian scholars among us will continue to employ themselves in the same watchfulness over the enemies of our holy faith, and in the same noble defence of the Old Testament, which we find here so happily begun. We conclude, therefore, with the concluding paragraph of Dr. Hawks, to which we give our entire assent:

"The truth of the Bible is not dependent, in any degree, on our being able to produce evidence for its support from the monuments of Egypt. If that country had not a monument within it, it would not affect the genuineness and authenticity of the Old Testament. That it has such monuments, and that in modern times God in his providence has permitted us to see, that in many particulars they do illustrate and confirm our sacred writings, is cause for thankfulness; but such confirmation, it must be remembered, when found, is purely incidental, and cannot, therefore, be expected to present to us a continued story of events, which would constitute in fact but another complete history of what is already written in the Bible.

"It has been too much the fashion of a certain class of men, infidel in principle, but claiming (and in some instances justly) to be scientific, dexterously to insinuate, rather than positively to assert, that Egypt was making to them wondrous

revelations at the expense of the truth of Scripture. The characters and claims of these men have, perhaps, with a class, given weight to their insinuations, when there was neither the ability nor the means to test their boasted science, or sift their artful insinuations. It was for this class principally that the present writer assumed the pen. Purposely avoiding all perplexing questions of mere science, it occurred to him that it might be useful to plain Christians of honest hearts and common sense, if from the labors of men as good and as learned as the self-styled scientific, there should be gathered into one body and plainly presented, evidence from Egypt, intelligible to ordinary faculties, tending to show that the Bible found there *some* support at least; and that unhesitatingly to reject it, on the ground of any supposed discoveries yet made there, indicated a disease of the *heart* quite as much as a fault of the *head*."

ART. II.—THE PURITAN COMMONWEALTH.

"WE had now fair, sunshine weather ; and so pleasant a sweet air as did much refresh us, and there came a smell off the shore like the smell of a garden."* Heaven seemed to smile upon the Puritan-Pilgrims. The Old World, with its mighty associations, was shut from their eyes forever ; but as if to make amends for the loss, Nature in the New World assumed her brightest colors, and the flowers of the forest, arrayed in superhuman glory, shed their richest perfume, to welcome the advent of Puritanism. But the transfer of the charter was only the forerunner of civil and religious usurpations. In England, a small bit of parchment, decorated with the great seal, and guarded by the Courts of Westminster Hall, could only mean a grant of privilege. In another continent, removed beyond the long arm of the law, it was construed into a surrender of right. The Governor, Directors, and Company resolved themselves into the Governor, Council, and Commonwealth.

In a former number of this Review,† we gave a brief account of the Massachusetts Bay Company, showing the curious nature of an organization which was designed for the double purpose of commerce and religion. We now propose to follow the usurpers of that franchise into the wilderness, and recalling the events which two centuries have failed to conceal, to watch each step of the progress which began with a feeble band of emigrants, and ended with a powerful Commonwealth. We propose to ascertain whether the genuine principles of Puritanism, were those of civil liberty ;—whether the common people were gainers by exchanging the sceptre of their sovereign for the sway of an oligarchy ; and whether the institutions which were reared as if by magic on these sterile shores, were the free gifts of the Elders and Magistrates, or the defensive creations of the people.

The charter provided for the direction of the Company's affairs, a Governor, Deputy Governor, and eighteen Assistants, to be elected annually by all the Freeman, or members of the franchise, out of their own number. Any seven of these Assistants, with the Governor or his Deputy, were to be the Executive of the Company, and for the despatch of business

* Winthrop's Journal.

† January, 1850.

they were to meet at least once in every month. This board of directors thus chosen, was authorized to carry into operation the laws and regulations established by the General Court. Certain powers were also entrusted to the Assistants, suitable for the proper management of a distant plantation; but the charter did not contemplate that they should exercise those supreme political rights which belonged only to the King and Parliament.

Implying the residence of the corporation in England, the charter further provided for "four great, general and solemn assemblies" to be held by the Governor, Assistants, and Freemen on every last Wednesday in Hilary, Easter, Trinity, and Michas Terms respectively. These Great and General Courts were to have full power to admit new members to the franchise, to elect and commission all suitable officers, and to make by-laws and ordinances for the Company and its plantation, not contrary to the laws and statutes of England. The Court of Election was to be the general meeting on the last Wednesday in Easter Term. To the Governor was committed no extraordinary authority. He was to be simply the presiding officer of the board of Assistants; and the direct powers conferred upon him by charter consisted only of administering the oaths of office to the Deputy Governor and the Assistants, and of calling a meeting of the Freemen upon any special emergency. Such was the simple machinery of a corporation whose avowed objects were missionary and mercantile enterprise; and so strictly were its rights and privileges construed at the outset, that when Endecott was sent over to commence a plantation, he was left out of the board of Assistants because he was to reside "out of the land."

But when the corporate body was transferred, confusion of affairs became inevitable; because the charter implied the residence of the franchise in England, and made no provision for those contingencies arising from the establishment of a Commonwealth in a foreign land. For it is observable that an antagonistic spirit between the Magistrates and the Freemen was continually in operation during the existence of the first charter. The former had set the example in the struggle for power, by converting themselves from the directors of a Company into the rulers of a Commonwealth. First perverting their legal powers, they then claimed to derive the authority they exercised from the charter and not the Freemen. As men of some rank and fortune, they were unwilling to lose in the new country, the dignity and consideration they had enjoyed in the old. And in this natural ambition they were

supported by the Elders, so long as they continued true to the interests of Puritanism. The leading political idea of the Puritan Commonwealth, was boldly proclaimed by the oligarchy themselves. "Democracy," wrote John Cotton with pious horror, "I do not conceive that ever God did ordain as a fit government either for Church or Commonwealth; as for monarchy and aristocracy, they are both of them clearly approved and directed in the Scripture."* "The best part of a Commonwealth," said John Winthrop, "is always the least, and of that best part the wiser is still less."† Such were the principles which actuated the rulers of Massachusetts, and the results were fruitful in troubles. The Freemen were determined in their opposition to such assumptions; and these mutually repelling forces were only kept in union by the powerful magnetism of religion. The Elders and the Magistrates preserved their ascendancy in the government by the use of the ingeniously contrived COVENANT. The Elders were sustained by the Magistrates, for who would undergo disfranchisement and indignity by raising his voice against the Church? The Magistrates were supported by the Elders, for who would subject himself to spiritual denunciation, and perhaps endanger his eternal welfare, by endeavoring to overthrow the power of the State?

For the first few years after the transfer of the charter, the Magistrates were in possession of almost supreme authority. The Commonwealth of Massachusetts was ushered into existence as a pure oligarchy.‡ Taking advantage of the feebleness and enthusiasm of the Freemen, nearly all of whom had accompanied the charter, the Assistants obtained an unanimous vote authorizing them to choose the Governor and the Deputy Governor out of their own number, and leaving to the Freemen only the election of the Assistants, "*when they were to be chosen.*" (Oct. 1630.) But this arrangement left open the question *when* the Assistants were to be chosen; and notwithstanding the charter provided that eighteen of these officers should be annually elected by the Company, those of them only who had come over from England, scarce twelve in number, continued quietly in office for nearly two years.§ Thus a precedent was at the outset obtained for violating the provisions of the charter; and though the Freemen soon recovered in the ensuing struggle their legal rights as electors, yet the Court of

* Cotton's Letter to Lord Say and Seal, in Hutchinson, Appendix, Vol. I.

† Belknap's American Biography.

‡ See Chalmers's Annals, p. 157.

§ Johnson, B. I, ch. 26.

Assistants never afterwards was composed of a legitimate number of members; and the dignities, the emoluments, and, for a considerable time, the powers of the government, were monopolized by ten or twelve persons.*

This contempt for abstract right, was accompanied by practical wrong. The board of directors, now metamorphosed into a Council of State, took the affairs of the Commonwealth entirely into their own hands, levying taxes, making laws, and punishing with severity all violations of their authority. They "exercised all the powers of Parliament, King's Bench, Common Pleas, Chancery, High Commission, Star Chamber, and all the other Courts of England."† At their first meeting after the transfer of the charter, (August, 1630,) they sat as a Parliament, promulgating a number of laws for the regulation of the plantation. The operation of these and subsequent laws originating from the same source, afforded ample opportunity for the exercise of Judicial powers, whether civil or criminal. As an Ecclesiastical Court of High Commission, they ever maintained a jealous watch over the interests of the Puritan establishment, inflicting banishments, fines, whippings, and imprisonments upon heretics, schismatics, and dissenters. As a Court of Star Chamber they levied taxes on the people without their consent, and punished with extreme severity those who questioned their authority, or treated them with disrespect.‡ In fine, the Court of Assistants spared no rigor to advance their power, and to compel obedience. Supreme authority was lodged in the hands of the few, irresponsible and self-constituted; while the many, who had hugged themselves in the thought that they should enjoy the largest liberty in the wilderness, found that in their new position they were in danger of becoming vassals, at the same time that they became outlaws.

The Magistrates having set the example in violating the charter, the Freemen were not slow to follow it. If the former were exclusive and arbitrary, why could not the latter

* 1 Hutchinson, p. 293, n.

† Thomas Lechford, a "fractious attorney," applied this language at a subsequent period, to the General Court; but it may with equal truth, and with a better analogy, be used towards the Court of Assistants. See 1 Hutchinson, p. 398.

‡ For example, read the story of the inhabitants of Watertown, in Winthrop's Journal, Vol. I, p. 70. These men feared that they "would be brought into bondage," and openly declared that they took the government "to be no other but as a Mayor and Aldermen, who have no power to make laws and levy taxes without the people." One Stone was banished the plantation on pain of death, being first heavily fined, because he called one of the Assistants *Just-ass*, instead of Justice.

be also a privileged body ? At the General Court held in May, 1631, the Freemen proposed and carried that singular measure, to which must be referred many of the subsequent troubles of the Colony. "To the end," says the order, "*that the body of Freemen may be preserved of honest and good men, none shall hereafter be admitted to the liberties of this Commonwealth, but such persons as shall be members of some of the churches within its jurisdiction.*"* Hitherto, men, not "church members," had been freely admitted to the franchise ; and only the year before, one hundred persons, some of whom were "old planters," had taken the Freeman's Oath.† The consequences of this regulation were monstrous. Puritanism immediately seized hold of the infant Commonwealth with an iron grasp. A large number of the inhabitants were not "church members," and no matter what their wealth or consideration, they became hopelessly a degraded caste, unless they consented to burden their consciences with the Covenant. For the future, they could enjoy no security of life or estate ; they could have no voice in the election of their rulers ; and they were utterly prostrated at the feet of those whom bigotry would always incline to regard non-members of their Church, as adversaries of the State.‡ Such was the dawn of republicanism on a Puritan horizon ; and so harsh was the operation of this relentless law, that so late as the year 1676, five-sixths of the people were disfranchised.§

But the Freemen soon began to chafe under the vigorous sway of the oligarchy. A short time before the meeting of the Court of Election in 1632, the Governor, foreseeing the impending storm, announced to his fellow Magistrates that they would soon be called upon to surrender their usurped privileges. He told them that the Freemen not only would demand that the Assistants should be "chosen anew every year," but that they would require that the Governor himself should be elected by the General Court. The Magistrates were filled with alarm. One "grew into a passion," declaring that in that event there would be no government, and that he should return to England.|| In his opinion, "the bigotry" of a Laud, and "the tyranny" of a Stuart, were preferable to a popular government. But the ever firm and wise Winthrop "answered and cleared the difficulty in the judgment" of his compeers. The mode of election "rendered their continu-

* Colony Laws.

† See Lechford, in 1 Hutch. p. 30, n.

‡ Winthrop's Journal.

† Hutchinson.

§ Story's Misc. p. 68.

ance in office almost certain ;" while, as a last resort, they could summon the powerful coöperation of the Elders. The General Court soon after assembled, the great body of the Freemen overflowing with jealousy and prepared for an attack upon the oligarchy. The grievances under which they labored were immediately taken up, and they demanded that the Governor and Assistants should be chosen every year, by the whole Court, according to the charter. The measure was carried without difficulty or opposition ; but the event proved that though the Magistrates could not safely obstruct its passage, they incurred no immediate danger in yielding it their assent. For no sooner had the Freemen resumed their legitimate rights, than "accordingly the old Governor and all the rest as before were chosen."

This attack upon the oligarchy was the beginning of a long and interesting struggle. Civil liberty, yet in its infancy, could look nowhere for sympathy. Sixteen centuries of Christianity had taught only the duty of obedience. On the shores of Massachusetts Bay, Puritanism was made the unwilling teacher of a new dispensation. The increase of the population, the continued expansion of the settlements, which, like slow spreading fires, were gradually lapping up the wilderness, gave a fresh impulse to the growing divisions between the Magistrates and the Freemen. The General Courts were falling into disuse, except as Courts of Election, and the Freemen, scattered loosely over the soil, found that they were subjected to a central power, which at the same time was the keeper and interpreter of the charter, the maker and enforcer of the law. Unwilling to lose their just rights, and ignorant of the true construction of the charter, which many of them probably had never seen, in the spring of 1634 they "deputed two of each town" to meet at Boston and consult respecting their anomalous position. The Court of Election was soon to be held, and it was considered necessary that this primitive *caucus* should make some preparation for an event which had hitherto met them too much in dishabille. The Deputies had no sooner assembled than they demanded "a sight of the patent," and reading therein that the power of making laws was lodged with the General Court, they repaired in a body to the Governor for an explanation. The interview was unsatisfactory. They were told that the charter never contemplated *so great an increase of Freemen*, and that therefore its provision concerning the law-making power was unfitted for "so great a body ;" that as it was not possible for the Freemen to make and execute the laws, *it became necessary* for them

to entrust that duty to others ; that though hereafter it might be proper for them to choose "a select company for the work," yet in their present condition they had not a sufficient number of men qualified for so important a task ; but that at the ensuing General Court, they might make an order, that in every year, "upon summons from the Governor," a certain number of the Freemen should be delegated to revise the laws, to reform what should be amiss, and to see that no taxes were levied or lands disposed of without their consent. At the same time they were cautioned that this "committee" of the Freemen would be permitted to make no new laws, and that their grievances must be in all cases preferred to the Court of Assistants.*

Such was the arrogant manner in which the Governor treated the Deputies of the Freemen ; and his conduct on this memorable occasion has been well likened to that of an absolute sovereign, deigning to grant a favor to his subjects.† But the consultations of the Deputies had their good effects, and prepared the Freemen for concerted action. In May, when the General Court assembled, "twenty-four of the principal inhabitants appeared as the Representatives of the people." The illegality of this proceeding was not for one moment considered. A ready apology was found in the impracticability of assembling at one time and place all the Freemen of the State, and in the danger that would threaten so many families left exposed to the ravages of the Indians. In truth, the charter was the last thing thought of, at this agitated session of the Court. The Elders were engaged in preaching against rotation in office ;‡ while the Deputies and the Magistrates were fully occupied in struggling for their respective orders. But here, at least, the Freemen had the advantage over the oligarchy. The Deputies *would hear of no elections* until they had given expression to the grievances under which their constituents labored. They resolved that it belonged to the General Court to make laws, to appoint and remove officers, and to assign them their duties ; and also that the General Court alone had power to levy taxes, and to make grants of land. These resolutions were followed by the elections, and the general displeasure was exhibited by the choice of a new Governor. The members of the Court then resolved themselves into a "Supreme Legislative Assembly," declaring that the General Court, consisting of Magistrates and Deputies, was the chief civil power of the Commonwealth ; that

* Winthrop's Jour.

† 1 Sav. Winthrop, p. 129, n.

‡ Winthrop's Jour.

four yearly sessions should be held, to be summoned by the Governor, but not to be dissolved without their own consent; that it should be lawful for the Freemen to meet by their Deputies before each session, and confer together upon such business as should seem necessary to be brought to the notice of the Court; and that the Representatives of the Freemen, duly chosen by them, should be entitled to the same privileges as by charter were conferred upon their constituents, the elections only excepted. The elections, the source of all executive power, the Freemen reserved to themselves; and a law was soon after passed, authorizing them to cast their votes in the several towns where they resided. Having thus resumed into their hands their legitimate rights, the Deputies imposed fines upon the Magistrates for the abuses of which they had been guilty.*

In this summary manner, the Court of Assistants was stripped of its exclusive legislative authority. Henceforth it could only act as a component part of the General Court, so far as legislation was concerned. But, wiser by experience, the Magistrates entrusted their future destiny to the powerful arm of their church. This step was the more necessary when they began to be divided among themselves. In 1635, the Magistrates, alarmed at the encroachments of the Freemen, were at issue on a question of public policy. In the elections for this year, they had been again made to feel more unpleasantly than before, the indignation of the Freemen, and symptoms of a republican spirit were breaking forth in the General Court. There was a general clamor for a *Magna Charta*.† What was the wisest plan for arresting the progress of so foul a disease? One party, led by Winthrop, maintained that "in the infancy of plantations," government should be administered with lenity; and others, with Dudley at their head, insisted that severity was the wiser course. The division was of an alarming nature; for in a contest like theirs, the few against the many, unanimity is of the last importance. The subject was finally referred to the Elders, who gave their opinion that "strict discipline" is more necessary in plantations than settled states, for the preservation of "the honor and safety of the gospel." To this decision, Winthrop submitted with much meekness, apologizing for his former remissness, and promising "by God's assistance to take a more strict course." Harmony was restored by a concession, which stung the last hours of the humane Winthrop;‡ and

* 1 Hutchinson, p. 89. 1 Sav. Winthrop, p. 132. Colony Laws.

† 1 Sav. Winthrop, pp. 155, 158, 159, 160, &c.

‡ See 1 Hutchinson, p. 142.

it was unanimously agreed that the government should be administered with more rigor; that the Magistrates should always consult together in private before the sessions of the General Court, in order that their "votes in public *might bear as the voice of God*;" that to the Governor should be confided the main control of the Court; that all contempts of the Court, or of the persons of the Magistrates, should be specially noticed and punished; and that they would appear with more solemnity in public, and with "the attendance and apparel" befitting their rank.*

The determination to use more rigor in the government, was perhaps the most unwise measure that could have been adopted, and was followed by a scheme equally imprudent. It began to be evident that the Magistrates were contending against fearful odds; and that they who had in all respects made the greatest sacrifices for the common cause, were in danger of sinking into the common level of the Freemen. Happily for their influence, they cast the burden of their support upon the Elders; though these could not arrest the huge principles that Puritanism had set in motion, but were only able to modify their bearing, and to check their rapid progress. While therefore the leaders of Puritanism in the New World were struggling against the growth of civil liberty, it was gratifying to them to learn that they had the sympathy of men of rank in England. Four months had not elapsed from the secret resolutions above mentioned, when the oligarchical longing of the Magistrates took a bolder flight. Lord Say and Seal, Lord Brook, and other persons of quality, who were of the Puritan party in England, contemplated removing to New England, and addressed proposals to the government of Massachusetts, requiring as an indispensable condition, the establishment of an hereditary oligarchy. To this stipulation, the Magistrates, however anxious, were unable to accede; but in their reply they acknowledged two distinct ranks to exist in every State, "from the light of nature and scripture,—the one of them called Princes, or Nobles, or Elders, and the other, the people." And fearing lest the rising preponderance of the Freemen would discourage the applicants from coming over, the General Court was prevailed upon, "by the advice and solicitation of the Elders," to establish a Standing Council, who should be the active Assistants of the Governor, *and hold office during life*. The number that was to compose this Council, was purposely left uncer-

* Winthrop's Journal.

tain, and only three were chosen at first, in order that "an open door might be kept for such desirable gentlemen as should come over."*

Strengthened by union, and armed with their new dignity, the oligarchy again flung themselves into the political arena, to contend against the Freemen. By charter, legislative acts required only the assent of a majority of the Freemen, assembled in General Court. On its floor, Magistrates and Freemen were supposed to meet, not as rulers and ruled, but as members of the same Company deliberating for the general welfare. Even the Governor was but *primus inter pares* until 1641, when the General Court conferred upon him a casting vote in the assembly.† Such a construction of the charter, however well adapted for a commercial Company, was utterly opposed to the legislation of a Commonwealth, and particularly to the pretensions of an aristocratic magistracy. This difficulty had been somewhat remedied in that bold measure which authorized the Freemen to appear in the General Court by their Representatives. Still the preponderance of the Deputies was very great; for each town was represented by three of its inhabitants, and while the Magistrates never exceeded twelve in number, the Deputies could muster more than thirty. To remedy this inconvenience, which increased with the increase of population, the Magistrates proposed in May, 1639, "to reduce all towns to two Deputies."‡ The effect of this measure, got up doubtless at a private meeting of the Assistants before the session of the Court, seems not to have been immediately apparent, and the order was carried with little opposition. But when the subject was discussed in the several towns of the jurisdiction, "the people were much displeased with their Deputies for yielding to such an order," and fear was entertained that "the Magistrates intended to bring all power into their own hands." Whereupon, at the next session of the Court, a petition was presented on behalf of the Freemen, demanding the abrogation of the law. A warm debate arose upon the question, for "the hands of some of the Elders were to this petition, though suddenly drawn in, and without due consideration." On the one hand it was said that such a movement "savored of *resisting an ordinance of God*;" on the other, it was alledged, that the reduction of the Deputies was an infringement of the liberty of the Freemen. Finally, "such reasons were given" for the

* 1 Hutchinson, Appendix, p. 436. Winthrop's Journal.

† Colony Laws.

‡ See 1 Sav. Winthrop, p. 300.

law, and such proofs afforded "that their liberty rested *not in numbers, but the thing*," that the petition was dismissed.*

The Freemen were soon revenged. The Standing Council had been in existence for three years, and the noblemen, whose application suggested "the new order of Magistrates," had relinquished all designs of emigration. But the oligarchy, far from being content with their acquisition, made it a plea for further advantage. The Standing Council had been won from the Freemen by arguments "from the Word of God;" possibly the same means would prove successful in demonstrating that not only "the principal Magistrates," but the Governor himself, *should hold office during life*! This plot, generated apparently at one of the secret sessions of the Assistants, before the meeting of the General Court, was hatched in a sermon. An Elder harangued the Freemen as they were preparing their votes for the elections, declaring that in his opinion "a Governor ought to be for life," and illustrating his position by a reference to "the best Commonwealths in Europe, and especially that of Israel." Contrary to expectation, the bold idea encountered immediate hostility. The Freemen suspected that "there had been some plot to put it in practice;" and the Deputies not only refused to listen to the proposal, but immediately passed an order that "no person chosen a counsellor for life, should have any authority as a Magistrate, except he were chosen in the annual elections to one of the places of Magistracy, established by the patent." Thus the Standing Council was virtually destroyed; and though the Magistrates, mortified by their double defeat, at first hesitated to give the vote their assent, they soon ratified it in substance, conscious that contention would only give color to the popular jealousy.

The principle of "the Negative Voice," was yet another attempt of the Magistrates to overpoise the Freemen. So early as 1634, the question had arisen whether the Assistants could negative a vote of the Deputies. The former maintained the affirmative with much earnestness, in order "to balance the greater number" of the latter, and they endeavored to establish its legality by referring to the charter. Since it was therein provided that every General Court should include among its members the Governor and at least six of the Assistants, it was argued that this provision made it necessary that these should concur in every law, in order to render it valid. This construction of the charter, the Deputies resisted.

* 1 Sav. Winthrop, pp. 300, 301.

A day of fasting was appointed "to seek the Lord," and Mr. Cotton preached a sermon, wherein he demonstrated that "the strength of the Magistracy was their authority, of the people, their liberty, and of the ministry, their purity;" and he showed how each of these orders in a State, *has a negative voice on the others*. But though the question was put to rest for the time, the Deputies were not satisfied. A favorable opportunity only was wanting to kindle fresh agitation. In 1642, a poor woman petitioned the General Court concerning her title to a sow which she alledged was unjustly disputed. The sympathies of the Deputies were enlisted in her behalf, and a majority were in favor of granting her prayer. But the Assistants, weighing the evidence more carefully, were otherwise minded. Seven Magistrates and eight Deputies prevailed against two Magistrates and fifteen Deputies; and it was noised about the country that the negative voice of the Magistrates "had hindered the course of justice." The Commonwealth was quickly in flames. In vain the Magistrates declared that their negative voice had been established upon "serious consultation with the Elders;" the discussion was removed from the floor of the General Court, and occupied the streets and market-places, the fields and the woods. Again in the short space of fourteen years, the sounds of the flail and of the axe were mingled with imprecations against the tyranny of the Magistrates. Treatises and pamphlets were showered about, showing on the one side that the negative voice was a fundamental principle of all governments, and that if removed, the Commonwealth would become a democracy; and on the other, that such a power was an usurpation, unknown to the charter, and dangerous to the liberties of the people. The question was "handled both scholastically and religiously," but the excitement did not abate. The Freemen were agitated by a jealousy which would yield neither to the finesse of the Magistrate, or the sanctity of the Elder.

The commotion caused by "the sow business," was increased by an unexpected event. One of the Magistrates, who had no seat in the Standing Council, became suddenly convinced of its illegality, and prepared an anonymous treatise against "the sinful innovation," for the use of the Deputies. Although this Council existed now only in name, the oligarchy were careful to preserve the imaginary distinction it conferred; and when "the reproachful and dangerous treatise fell into their hands, they endeavored to have it publicly censured. But the Court, persuaded of "the honest intentions" of its author, refused to entertain the subject, unless

he was first acquitted of all blame. At length, with some difficulty, the Deputies were prevailed upon to submit the soundness of the book to the Elders. The ecclesiastical decision, on a point of so much importance, was not hastily given; and predetermined, therefore, as were the members of the sacred college, they went through the form of meeting in general assembly at Ipswich, (October, 1642,) in order to give their opinion the solemnity of a synodical decree. The result was not long doubtful, and indeed must have been foreseen. The validity of the Standing Council was established, but with such admirable ingenuity, that it was deprived of all power independent of the Court of Assistants. At the same time the dignity of the Magistrates, and the scruples of the Freemen, were equally cared for by the ambiguous opinion, that the Council should be composed of "select men, taken out from the Assistants, or other Freemen."*

But the breach continued to widen on the question of "the negative voice," and in 1643, the Magistrates proposed that this dispute should likewise be referred to the Elders. To the apparent fairness of the proposal, there could be no objection; and yet the success of the stratagem must have been foreknown. But there was no remedy; for to have cast a shadow upon the purity of the Elders, would have incurred certain and severe punishment. Before the meeting of the next General Court, the Elders settled, by a most singular construction of the charter, the legality of the negative voice, and thus forever silenced the clamor of the Deputies. Inch by inch, however, the Deputies contested the ground, and as the validity of the negative voice could no longer be questioned, they determined that its operation should be mutual. In March, 1644, they moved and carried an order, that henceforth, on account of "the inconvenience of sitting together," the two branches of the Legislature should hold their sessions by themselves, and that all bills should be sent for concurrence from one to the other. "This order determined the great contention."†

Such was the process by which the General Court of a Company was resolved into the Legislature of a Commonwealth. The Corporation of Massachusetts Bay was now completely merged in the Puritan State; and its simple machinery, well fitted for the business of trade and commerce, was adroitly moulded to the system of checks and balances. By their able management of this contest, in which they had

* 2 Sav. Winthrop, p. 89.

† Colony Laws. 2 Sav. Winthrop, 159, 160.

not only to struggle against the Magistrates, but to thwart the counsels of the Elders, the Deputies of the Freemen preserved the liberties of their constituents. The "negative voice" alone saved the power of the Magistrates,—or rather saved them from sinking into insignificance. Emboldened by success, the Deputies aimed at greater results. Scarcely had the General Court been metamorphosed into an Upper and Lower House, than the Deputies aspired to participate in the executive branch of the Government. In May, 1644, they sent up to the Court of Assistants a bill, by which seven Magistrates, three Deputies, and one Elder, were constituted a Commission, "to order all the affairs of the Commonwealth." The Assistants immediately negatived the bill, alledging that such a measure would overthrow the foundation of the government and the liberties of the people. A conference between the two bodies produced no agreement. It was said, on the one side, that such an executive commission would recognize the Deputies as the source of all power, and would deprive several of the Magistrates of their offices; whereas the Magistrates exercised their functions by patent and election. On the other side, it was urged, that there were precedents where the Magistrates had received orders from the General Court, and had varied from the charter; and it was further insisted, that they had no power out of Court, except what was given them by the Court. To this it was replied, that *wrong examples are errors, and not precedents; and that if the Magistrates had in any respect varied from the charter*, they had not impaired *the foundation of the government*. It was in vain that the Deputies proposed to limit the Commission to emergencies of war, and to include therein all the Assistants; the Magistrates refused to accept any Commission, but offered either to increase their own number, or to leave the subject to the Elders. The proposition was unhesitatingly declined by the Deputies, who requested "that nothing might be done till the Court met again." The Magistrates replied, "that if occasion required, they must act according to the power and trust committed to them." The denial of this request produced so much bitter feeling, that the Speaker of the Deputies informed the Magistrates *that they would not be obeyed*.

The Court adjourned without harmony, and was again assembled in a few days, in consequence of difficulties with the Indians. A high military office was to be immediately filled, and the embarrassing question presented itself, from whom was the incumbent to receive his instructions? The Com-

mission agreed upon referred him to the Council of the Commonwealth; but would the Deputies allow this to mean the Court of Assistants? In this dilemma, the Magistrates thought proper to sign a protest in maintenance of their authority, in which they denied the current imputations, that they were endeavoring "to bring in an arbitrary government." The Deputies, afraid perhaps of the disfranchised class, desired that the declaration should not be published, and consented that "for the peace and safety of the Colony," the Magistrates should discharge their usual duties until the next session of the Court, when they hoped that the question would be finally settled. To this arrangement the Magistrates assented with alacrity. They could now foresee a favorable termination to the awkward controversy. In all these popular outbreaks, "*it was the Magistrates' only care to gain time, that so the people's heat might be abated, and that the advice of the Elders might be interposed.*" Accordingly, when the General Court again assembled, "all the Elders were sent for to reconcile the differences between the Magistrates and Deputies." They occupied but a single night in consultation, and in the morning unanimously declared that the Assistants were, by patent and election, the standing Council of the Commonwealth; that with them was lodged the magistratical power; that their authority was limited in all ordinary cases by the laws and charter, *but was not derived from the Freemen*, whose only province it was to designate such persons as were fit to exercise it; and that in extraordinary cases, where no express law was provided, the Magistrates were only to be guided by the word of God.* As usual, the sacred oracles declared for the patricians; and though some of the leading Freemen continued "fixed upon their own opinions," and from time to time stirred up fresh troubles in the Commonwealth, yet they never succeeded in dislodging the oligarchy from their final position.

One more attempt was made to diminish the number of the Deputies. Making use of the plea of economy, and perhaps with sincerity, the Magistrates offered, in 1645, to surrender their negative voice, if the Freemen would consent that their deputies should not exceed them in number, and that these should be "the prime men of the country," elected by the shires, instead of the towns. The proposition was declined, and probably never again brought forward. But for a long series of years, the Magistrates had no reason to be discon-

* 2 Sav. Winthrop, p. 214.

tented with their power and influence. The Elders supported their every motion, and nearly anticipated their every wish. It was only when the successors of the old magistracy had waxed cold in the first love of their fathers, that the Elders, whose hostility to the Church and Throne had only increased with each year of their unhappy schism, cast the weight of their influence in favor of the Freemen. One of the last scenes presented to us by the colonial history of Massachusetts, is the remarkable one of the Elders and Deputies, allied together in confronting the Magistrates, who in the form of a prerogative party, were endeavoring to surrender their franchise to the King.

We now behold the Company of Massachusetts Bay, a regularly organized Commonwealth, with an Executive, Senate, and House of Representatives. The Charter has become a Constitution, and the members of the franchise have usurped the dignity of citizens. We might pursue this branch of our inquiry further; but enough has been said to establish our position, that the spirit of Puritanism was hostile to the principles of liberty, on the shores of Massachusetts Bay. We have shown that the Puritan Commonwealth was saved from absolute despotism only by the determined opposition of the Freemen, and that the Elders and Magistrates were alike the enemies of popular freedom. The Republican cast into which the body politic was moulded, was forced upon it by the Freemen, *in spite of* the Elders and Magistrates. The oligarchy shrunk from it with aversion. A more summary mode of redress would have been, doubtless, to have discontinued their rulers in office; but apart from the consideration that this step would have brought down the thunder of a Puritan anathema,—wealth, learning, a certain prestige of rank, and more than these, influence in high places at home, all conspired in favor of the aristocratic magistracy. It was a wise reflection which taught the turbulent Freemen that they were better fitted to break the pride of their rulers, than to assume the responsibility of guiding their outlawed ship of state.

Nor let us waste our sympathy in behalf of the Freemen, as we read of their earnest and ingenious efforts against the oligarchy. They were not struggling for humanity, but only for self. They thought little and cared less for that large class of their fellow-subjects who were disfranchised by their own unjust laws, and who far exceeded them in number. For, to such a length did they carry their illiberal prejudices, that the Magistrates were afraid to deny openly "the aspersions cast upon them," lest the disfranchised population should

side with them, and so render their cause, "though never so just, obnoxious to the common sort of Freemen."* Hopeless, indeed, was the condition of the "non-members." They were subject to laws they did not make, and governed by rulers over whom they had no control. Including persons of different ranks in life, of various religious opinions, rich and poor, young and old, yet they were out of the pale of the Puritan Commonwealth, because they refused to enslave themselves to the Puritan Covenant. The most vulgar citizen, who knew nothing beyond his last or shears, could lord it over the scholar and the gentleman with impunity. Hear the voice of a cotemporary writer, upon the condition of the disfranchised class: "*The most of the persons in New England are not admitted of their Church, and therefore are not Freemen: and when they come to be tried there, be it for life or limb, name or estate, or whatsoever, they must be tried and judged too by those of the Church, who are in a sort their adversaries. How equal that hath been or may be, some by experience do know, others may judge.*"† Such was the spirit of New England Puritanism. Utterly opposed to civil and religious liberty, yielding nothing to humanity excepting what humanity absolutely forced from it, it barred like a flaming sword the pathway of human rights, to all but its own familiars and worshippers.

However gratifying then it would be to applaud the motives of the Freemen, in their struggle with the Magistrates, our lips must be sealed. Had a noble, though mistaken idea of right, animated their efforts, we should readily pardon the mistake in our admiration at the motive. But when we see the selfish, arrogant, and censorious character displayed by these vain-glorious "church members;"—when we behold them pushing their animosities into private life, and hanging a venerable lady for witchcraft, whose only protection was her gray hairs, and whose only fault, that she was the widow of a Magistrate;—when we read of the use made of the power they wrested from their rulers, and the unrelenting spirit with which they clung to the last to their exclusive religionism;—when we hear of their bearding their Sovereign, and bullying their political inferiors, deceiving the one, and outraging the other;—when we find that they could on a common platform, join with the Magistrates in distinguishing between "gentlemen," and "people of mean condition," even in articles of dress;—when, in short, we see that in both Church and State

* 2 Sav. Winthrop, p. 171.

† Lechford, quoted in 1 Hutch., p. 30.

they acted for a class, and not for the mass,—we shall be obliged to confess, that “the common sort of Freemen,” even, were utterly ignorant of the principles of liberty, and that in this ignorance they were encouraged by the genius of their religion. Surely it is a pleasing reflection, that Churchmen were the first to raise their voices against the intolerance of Puritanism on these rude shores, and the first who were called upon to suffer from its tyrannical impostures. Nor should it be forgotten, paradoxical and incredible as it may seem, that the disfranchised people of Massachusetts Bay owed their final emancipation, not to the generous, voluntary sacrifices of *enlightened* Puritanism, but to the compulsory interposition of Charles Stuart the Second.

Hitherto our inquiries have been directed towards the manner in which the Republic of Massachusetts was evolved from the Company of Massachusetts Bay. We now would call attention to a kindred subject, which we have only partially touched upon, and which is of great importance in this connection; we refer to the Judiciary and Laws of the Puritan Commonwealth. It will be recollected that by charter the Governor and Freemen of the Company, residing in England, were authorized to make by-laws, not contrary to the statutes of the realm, for their own regulation, and also for the management of their plantations. This distinction taken between the Company and the plantations of the Company, between the laws of England and the sub-laws of the corporation, which is breathed in almost every paragraph of the charter, further proves, that originally a settlement was contemplated in the New World, which for certain purposes was placed under the management of the Company, but not so as to deprive the colonists of their rights or duties as subjects. The Company was authorized to discipline its servants and to punish disobedience, but not to exercise the prerogatives of sovereignty.

By charter also, the chief commanders, captains, superintendents, and other officers of the Company, employed in the immediate management of the plantation, or “on the way thither by sea,” were authorized to administer these by-laws, and to rule, punish, and pardon all such persons as were in the service of the corporation. It was to this class of officers, who, as the commanders of a settlement in a savage country, were of a military rather than civil character, that the charter necessarily confided the enforcement of discipline. The Freemen, or stockholders of the Company, not changing their domicile, were subject to no other regulations than those com-

mon to "other corporations in the realm." The board of Assistants, which afterwards exercised such unlimited jurisdiction, was too far removed from the plantations to sit as a Court of Justice, or to punish violations of the law. The magistratical authority, which the Assistants afterwards usurped, was as unknown as it was unnecessary. To be the general managers of the pecuniary interests of the Company, to advise and assist the Governor in his executive duties, were all the powers that they claimed. It is true that some flagrant cases of injustice were perpetrated by Endecott, while superintending the plantation of the Company; but he acted without the assent, express or implied, of the board of Assistants. "The colonists being then but an embryo, were willingly subject to, and governed by, those wholesome and known laws of the kingdom of England, acknowledging only their willing obedience to such *rules and ordinances* as were by the corporation agreed upon as necessary for the carrying on of their present affairs, and yearly sent over from England."*

The transfer of the charter rendered it necessary to change all this, and to assert a higher prerogative. We must distinguish, said the General Court in 1646, "between corporations within England, and corporations of, but not within England. All that dwell within England are subject to the laws in general; but foreign plantations are subject only to some laws of state."† Thus taking advantage of their own wrong, the Company claimed by right, both the law making and law enforcing power. The Assistants clothed themselves in the ermine of Magistrates, and erected their Court into a forum of justice. Nor was this usurpation wholly without necessity. For, when the Company was converted into a Commonwealth, and its members became a people, then, both a law to govern and a power to execute, more immediate than the far-off sovereignty of England, more complete than the petty police system suitable for the discipline of a semi-military settlement, became also necessary incidents. By common consent, therefore, the Assistants were dubbed Magistrates, and were authorized, without a murmur, to exercise the offices of the highest tribunals in the realm. How republican they were in the discharge of their extraordinary powers, appears from the fact, that for two years they continued quietly in office, exercising at the same time the Executive, Legislative, and Judicial functions, and dispensing with Juries in nearly all cases, civil and criminal.‡

* Hubbard.

† Committee's answer to petition of Child, Maverick et al., in Winthrop's Jour.

‡ Hutchinson, Col. Laws.

Fortunately for the cause of civil liberty, the Freemen "claimed the Common Law as their birth-right," and boasted that the same breeze which spread the sails of their barks, bore upon its wings the genius of that splendid system. The Common Law, which, originating with the primitive Britons, was handed down through successive dynasties and inhabitants, the Romans, the Picts, the Saxons, the Danes, and the Normans, borrowing from both Pagan and Christian civilizations, some wise customs and noble maxims, was transplanted by the fathers of New England, in order that it might bless their rising Commonwealth. But they claimed only such portions of it as were applicable to their condition, and whenever it conflicted with this, it was violated without hesitation. Still it formed the grand basis on which were erected the institutions which have made the wilderness to blossom as a rose. The Common Law was the birth-right of the Freemen, as it became infused more or less into all their political acts. It saved them, perhaps, from despotism, and by their wise precaution became, to the Commonwealth, a permanent and healthy sanative. But in the leading modifications it received, we can readily discover the action of two great principles, each struggling to neutralize the other. And these were the same which divided the State into Aristocratic and Republican parties. It was the Republican spirit which abolished the laws of primogeniture; the oligarchical which preserved the system of entails. It was the former which swept away at one blow, "the feudal burdens;" the latter which preserved, in all its strictness, the relation of Master and Servant, and substituted slavery for villanage. It was the former which insisted upon the establishment of the trial by Jury; the latter which withheld from Juries with jealous care the determination of the law. It was the former which caused the omission of the king's name in all legal process; the latter which, denying the Freemen as the source of power, substituted the name of the Magistrates. Finally, it was the former which asserted that the forms of all civil government are "the ordinances of man;" the latter which invested these forms with the majesty of divine right. Hereditary honors are to the few, said the Magistrates, what hereditary liberty is to the many.* But the Freemen, actuated by a wise sense of danger, felt that the honor of the Commonwealth would be more safe with hereditary liberty, than its liberties with hereditary honors.

* See 1 Hutchinson Hist. Appendix, p. 433.

The Common Law claimed by the Puritan Pilgrims, was "the Common Law of their native country, as it was amended or altered by English statutes in force *at the time* of their emigration." Comparing their Commonwealth to the then states of Burgundy and Flanders, and to the Hanse Towns of Germany, they acknowledged at times a *quasi* dependence upon the crown of England, but "not in point of government."* From the moment that they landed on the shores of Massachusetts Bay, they legislated for themselves. It is therefore particularly to their original statutes and ordinances that we should refer, to obtain a just knowledge of the spirit of their laws. During the exclusive sway of the oligarchy, the Court of Assistants governed "according to their discretions," sitting, as we have said, both as a Court of Justice and as a Legislature, and punishing *ad libitum* the violations of the laws which they had themselves established. Equity, said Mr. Selden in contempt, is according to the conscience of the Chancellor, and the consciences of the Chancellor are as uncertain as the length of their feet. One Chancellor has a long foot, another a short foot, a third an indifferent foot; it is the same with their consciences. This quaint old sarcasm of a common Lawyer, might have been used with admirable effect in illustrating the jurisdiction of the Puritan Magistrates. They professed to be governed by equity, *according to the circumstances of the case*; and "as for authorities or precedents, they had none beyond the reason and understanding which God had given them."†

But the General Court had no sooner assumed the shape and powers of a legislative body, than the Deputies of the Freemen, fully alive to the usurpations of the Magistrates, "conceived great danger to the State, *for want of positive laws*," and demanded that a commission, both clerical and lay, should "frame a body of laws, *in resemblance to a Magna Charta*."‡ The "wisest rulers of New England would have preferred not to have been *tied up so strictly to the observance of particular laws*;"§ but the Freemen, having enjoyed a taste of *Puritan Equity*, were not to be put off. Accordingly, Committees of Elders and Magistrates, sat annually for some years, from time to time reporting laws, as emergencies arose, which received the sanction of the General Court. Fortunately for the oligarchy, the Deputies had little or no voice in these deliberations. Ignorance of law, or some feeling of

* 2 Sav. Winthrop, p. 279.

† Winthrop's Journal.

‡ Hutchinson.

§ Hubbard.

general incompetency, restrained them from actively taking part in committees, whose reports were sanctified by the co-operation of the Elders. But their general wishes were in the main understood, and much was yielded to their English prejudices. The trial by jury, established by Woden himself, and confirmed by the great charter of King John, was reluctantly adopted as a fundamental principle in the new system of laws. The Commonwealth was also divided into counties, Grand Juries were regularly established, and subordinate County Courts were erected, composed partly of Magistrates and partly of Freeman, (1641.) But the County Courts thus created, interfered but little with the extraordinary jurisdiction of the Court of Assistants. This Court still retained original and exclusive jurisdiction in all cases of divorce, and in all criminal cases, "extending to life, member, or banishment." It sat as a Court of Appeal from the County Courts, and thus continued to be the expounder of Puritan Jurisprudence. It is true that appeals lay in some cases from its decisions to the General Court; but these were for the most part where only a bare majority was in favor of convicting in capital trials. The original jurisdiction of the General Court seems to have been chiefly confined to the delinquencies of the Magistrates, though the elders thought even this an unwarrantable assumption of power. "We do not find," declared the sacred college in 1644, "that power of judicature is granted to the Freeman, or Deputies in the General Court, either by patent, or the elections of the people, or by any laws of the country."* But though the Court of Assistants was confirmed in its judicial usurpations, and though the criminal code set forth by the commission was severe in the extreme, the Freeman on the whole gained by their timely outcries. They exchanged uncertainties for certainties, and the internal administration of justice became complete and systematic. In 1648, the same year in which the Puritan Church promulgated her "platform of discipline," the several reports of the Commission were collected together, ratified by the General Court, and made public.†

We have said, that the Freeman, having drunk at the fount of Puritan *Equity*, clamored for a *Magna Charta*. The great charter of King John merits the title it bears, chiefly because it protected every individual of the nation in the free enjoyment of life, liberty, and property.‡ It was this protection, then, that the Freeman sought in their anoma-

* See 2 Sav. Winthrop, p. 205.

† Hutchinson.

‡ 4 Bl. Com., p. 417.

lous situation. Their lives, liberties, and property, were held by uncertain tenures; and since the charter granted no authority either to take life, or to restrain liberty, or to control individual property; since the police system authorized therein was intended not for the Freemen or stockholders of the Company, but for their employees and servants residing out of the kingdom on a distant plantation; since they had by their own act removed themselves out of the reach of their sovereign's protection, and by abusing his kindness had forfeited his favor; since by renouncing their rightful allegiance they had sold themselves to the slavery of Puritanism, which ruled them through their fears, and their hopes for this world and the next, with a rod of iron; all these considerations rendered a *Magna Charta* indispensable to their security. Can we read aright the lesson taught by this remarkable scene? Can we truly apprehend the moral, shining forth in this clamor for a great charter, by men who had forsaken all that ought to be most dear upon earth, at the beck of a false religion? Are New Englanders capable of giving full credit to the truth that civil and religious liberty were enjoyed in England, when they were not only forbidden, but were ignored, on the shores of Massachusetts Bay?

One branch of the New England *Magna Charta*, which Puritanism vouchsafed to "the inferior sort," was a definite code of criminal law. This code had no analogies either in the laws of England or the spirit of Christianity. On the contrary, its *animus* and tone were confessedly Mosaic. It was characterized by a sanguinary severity. It allowed torture in cases where a convicted felon was suspected of having confederates, and it punished with death, idolatry, witchcraft, blasphemy, murder, bestiality, sodomy, adultery, man-stealing, perjury in capital cases with intent to take life, conspiracy, rebellion, cursing or smiting of their parents by children, rebellion against their parents by children over sixteen years of age, and rape. High treason, "the highest civil crime which any man can possibly commit," was ignored by Puritanism. In 1652, arson was made a capital felony on account of its frequent occurrence; and in 1678, half a century after the transfer of the charter, and thirty years after the murder of Charles the First, the General Court, stimulated by a sense of danger, acknowledged that it was the duty of all good subjects to provide for the safety of the person, crown, and dignity of their sovereign, and added treason to the list of capital offences. In crimes of a less heinous nature, the

penalties inflicted by the Puritan code, had in all possible cases their levitical archetypes.*

The mode of inflicting death for these various offences, we believe was not specified by law, and in some cases the Magistrates improved upon the terrible practice of Israel. In 1681, a negro, who had been convicted of arson, was publicly burned alive in Boston. One other instance only do we know of this fearful retribution in Massachusetts, and this was long after the Puritan Commonwealth had ceased to exist.† But who of us can tell how often power may have been abused during the sway of an irresponsible oligarchy? Who can set bounds to the follies of religious fanaticism? When we consider that in the early condition of "the Old Bay State," Puritanism muzzled the press, and sealed the lips of its victims and enemies, on the plea of quelling sedition; when we reflect that it is only by peeping behind the curtain, through the forbidden pass of private journals and manuscripts, never meant for the public eye, and which by accident merely escaped the flames, that we can catch a glimpse of the true moral machinery of Puritanism; when we think of the nature of the deeds that Puritanism was not only capable of doing in public, but of glorying in as a meritorious ground for Divine favor,—we surely shall be excused for shrugging our shoulders, if told that Puritanism has a right to the reputation of innocence until proved guilty.

Besides the several crimes above named, others were made capital on a second or third conviction. In 1647, a law was passed banishing on pain of death, Jesuits, or "any ecclesiastical persons ordained by the authority of the See of Rome." In the same year burglary was made capital, *on a third conviction*. In 1652, the penalty for the denial of the canonical books of the Old and New Testaments, was made banishment or death, on a second conviction, at the discretion of the Magistrates. Thus burglary was considered a lesser crime than liberty of conscience!

The credit for this sanguinary code of criminal law, belongs to the Elders; and that it would have been more sanguinary had it depended upon them alone, is a startling fact. The hand of the civil magistrate struck six from the list of capital offences reported by Mr. Cotton, among which were profaning "the Sabbath," reviling the Governor or the Stand-

* 1 Hutchinson, p. 388, n.

† In 1749, Phillis, colored servant of Capt. John Codman, of Charlestown, was burned for poisoning her master.

ing Council, incest within the Levitical degrees.* We must therefore refer much of the severity of the criminal law to the Elders, whose ideas were founded, not in the study of the science, not in the knowledge of the human heart, not on the real wants of the State, but were derived from a wrong-headed fanaticism, which refused to look beyond the pages of Holy Scripture, regardless of mutations and circumstances. Yet the sanguinary character of the Puritan laws has been made a subject for panegyric, and Bancroft, with great ingenuity, attributes it to a concern for the purity of the marriage bed, that adultery was visited with death! More modest arguments in behalf of the Puritan lawgivers, have urged that their criminal code was more humane than that of England, because the number of its capital crimes was smaller. But this position cannot be maintained. The great number of felonies in England grew up gradually to supply the supposed wants of a populous kingdom. As wealth increased, further security for property was found necessary; and as vice and crime continually advanced with civilization, new checks were indispensable, as new temptations were multiplied. But the Puritan Commonwealth, in all the bloom of its youth, and the strength of its boasted virtue, promulgated on the instant a code of criminal law, whose sanguinary spirit could only be exceeded by its illegality.

The peculiarity of the Puritan law, as we have before intimated, was its attempt to graft upon Christian civilization, the abrogated statutes of the Hebrew Commonwealth. As lawfully appointed agents to enforce the laws which Divinity had given, the Magistrates claimed a consecrated office, and considered themselves responsible alone to the Supreme Judge and Lawgiver. The same principle was even asserted among the democratic pilgrims of Plymouth, and the people of that hardy race were taught to behold in their Magistrates, "not the ordinariness of their persons, but God's ordinance for their good."† Thus this favored class in the Puritan Commonwealth made themselves a law to the Freemen, or rather made their private fantasies assume the shape and terror of laws. The two tables of moral law, containing Man's duty towards God, and his duty towards his neighbor, they reasoned with partial truth, are binding upon humanity wherever it wanders. Uttered by the voice of Jehovah, written with His own finger and termed the Covenant, man in every age and clime is bound to their faithful observance. It needs no legislation to

* 1 Hutchinson, p. 390, n.

† Robinson's Letter, Morton's Memorial.

place the stone tables at the head of all codes of law, for they are obligatory alike on Christian and Pagan, and cannot be violated with impunity. Thus beholding in the Moral Law of Israel, not the seeds which were to bud forth and blossom into Christianity, but only ten distinct commands, as rigid and unexpansive as the marble letters in which they were written, the Magistrates held that whether they assumed the form of English statutes or not, they were obligatory upon the Puritan Commonwealth and should be enforced by the arm of the civil power.

Roger Williams first took the exception, that in breaches of the first table, the Magistrates were powerless; that they had no right to interfere between God and His creature; and that their legitimate authority was confined to the oversight of man's duty towards his neighbor. But this, the first gleam of religious liberty in the Puritan Commonwealth, was immediately obscured. At a General Court held in 1635, both Elders and Magistrates pronounced such opinions "to be erroneous and very dangerous," and Williams' "call to a church" in Salem, was adjudged, in consequence, "a great contempt of authority." The banishment of this enthusiast did not by any means put to rest the waking principle he had roused; nor did the manner in which the Magistrates exercised their authority, tend to check the "inordinate love of liberty." His persecution gained him many disciples, and the question of the first table continued a mooted point in Puritan jurisprudence, down to the synod of 1647, in which, after much debate, it was decided by the Elders that the civil Magistrate is "*custos utriusque tabulæ*," and has full power to compel their observance, so far as respects the outward man.*

This decision ratified the inquisitorial authority, which, since the transfer of the corporation, had been usurped by the Court of Assistants, and in the exercise of which, they had respected neither the charter, nor the statutes of England, neither liberty of person, nor freedom of conscience. Deluded by a fanaticism which taught that private reasoning was but little removed from inspiration, breaking away from the easy yoke of the Church to surrender their whole being to the iron slavery of Puritanism, Christianity, as they endeavored to mould it, was only blackness, and darkness, and tempest. Thou shalt have no other God but me, declares the Decalogue; and Familists, Anabaptists, and Quakers, violate this law, added the Elders, because they are not under our Cove-

* Winthrop's Journal, Hubbard.

nant. Nay, enter in, and possess this pleasant land, and drive out by fraud and violence the idolatrous natives, who worship an unknown God.* Thou shalt not worship any graven image, continues the Decalogue, nor the likeness of anything in Heaven above, or in the earth beneath, or in the waters under the earth. And, reasoned the Elders, is not the sign of the cross in baptism, an idolatrous superstition? Nay, may we lawfully live under a banner upon whose folds is emblazoned the cross? Remember that thou keep holy the Sabbath day, said Jehovah to stubborn Israel; I have sanctified the seventh day, and it shall be holy in your eyes. And this commandment the Puritan Commonwealth incorporated with the very essence of its Christianity. But though the seventh was the consecrated day of the Levitical Law, its sanctity was extracted by Puritanism and infused into the first. Sunday, the Lord's day, the great festival of the Catholic Church, was tricked out in the gloomy habiliments of the Sabbath of Israel. The gathering of our own sticks on the Sabbath day, said the Ipswich assembly of Elders in 1644, it is lawful to punish with death; but the theft of our neighbor's sticks on the ordinary days of the week, may be visited with a pecuniary mulct.†

Such, in brief, were the laws of the Puritan Commonwealth, and it is only necessary to add, that in those cases where no express law was provided, the Elders declared that the Magistrates were to be governed only by the word of God, or, in other language, by their construction of it. It is useless to disguise the absurdity, and at the same time the illegality, of such a system of laws. It never was intended by the charter that the Assistants should sit as a Court of Justice, or that the Company should erect a Legislature. Far less was it contemplated that the Company should resort to Mount Sinai, in order to perfect its statute-book. Strictly speaking, the legislation of the Commonwealth was treasonable, *and every capital punishment inflicted under its laws, was murder.* On the accession of William III, when the General Court debated whether the charter he offered Massachusetts should be accepted, it was openly declared, that *the old charter was defective, since it gave no power to take life in capital cases.*‡ It was boldly said, when we consider what the Puritan Commonwealth had done under the protection of this same old tattered parchment, which had required repeated patching and mending to enable it to survive the contests between the oligarchy and the Free-

* Winthrop's Journal, Hubbard.

† Ibid.

‡ Neal.

men. It might have been added, that *not in one single place did the charter give to the Assistants their favorite title of Magistrates.*

Since the final end of all human government is to secure the greatest amount of happiness, and since all municipal law is but the "rule of moral conduct," it may be proper, before we conclude, to ascertain how far the government we have imperfectly described, answered the end for which it was established. The leading men of the Commonwealth were gentlemen of liberal education, and of unblemished lives; nor was the title of goodman, the right of every honest Freeman, a mere empty courtesy. Can the same be said of the great body of the people? Did Puritanism have sufficient vitality, we will not say to increase, but even to preserve the morality of the people?

The Puritan, from the beginning, greedily imbibed certain theological errors, which are fatal to the cause of morality and virtue, and which brought forth their proper fruits in the Puritan Commonwealth. "Doth the favor of God depend wholly upon our perfect walking," was the question arrogantly asked by the self-constituted saints of Massachusetts? Did Abraham, Isaac, and Jacob never enjoy protection, when "found to be out of the way?"* The Regicides of the old world, and the homicides of the new, were the same community of the elect, testifying their love to God by the destruction of His enemies. Their rebellious consciences were quieted by these comfortable fallacies, whenever a period of adversity awakened them to reflection. For, *the elect of God*, "although they may through the temptation of Satan and the world, incur God's displeasure, and grieve His Holy Spirit, have their hearts hardened, their consciences wounded, and hurt and scandalize others, yet they are and shall be kept by the power of God, through faith unto salvation."† Such was the basis of public morals furnished by the Church to the Commonwealth. Can we wonder when we read of complaints that the butcherly expeditions against the Indians were "most shamefully discouraged, because the army was too much under a covenant of works?" Could any possibility short of a miracle, have kept sweet and clear an atmosphere so loaded with the seeds of moral impurity?

Puritanism did not emigrate with spotless garments. The fleet of Winthrop was often the scene of fantastic and severe

* See Winthrop's Letter, 1 Hazard, 514.

† Confession of Faith in 1680, Mather.

punishment; and Hutchinson has immortalized several culprits, who, when the Commonwealth was "but just come to its birth," were whipped, fined, pilloried, and even banished, for such crimes as theft, drunkenness, adultery, and profane swearing. He adds, that a great number of similar cases might be stated. We will not mention the repeated perpetration of those crimes which "the laws of England, with peculiar modesty, assure us are not fit to be named."* One needs only to examine the public records, or to turn carelessly over the leaves of the early annals of the Commonwealth, to become assured of the fact, that neither the restraints of religion, nor fear of the laws, were sufficient to prevent the commission of the foulest crimes. A multiplicity of penal laws, always a sign of the growth of the evils they are intended to check,† distinguished the Puritan statute-book; and we learn that the Commonwealth had not been in existence scarcely ten years, when, by the advice of the Elders, the General Court ordered a solemn fast, to be observed on account of "the foul sins" which were appearing among the inhabitants.‡ The first Grand Jury of the Commonwealth, presented in 1635, one hundred offenders; and Hubbard, remarking upon this singular fact, declares that had all "the following juries been as quicksighted, it might have prevented a great number of evils." Doubtless the austere annalist was correct; for "as people increased, so sin abounded, and especially the sin of uncleanness."§ Gambling, forgery, and fornication, were all made subjects for penal laws, ere the first synod of the Elders had settled the articles of their faith; and sixteen years had scarcely elapsed from the transfer of the charter, when it was found necessary to erect houses of correction in every county, in order "to redress many misdemeanors and evil practises daily increasing."||

Nor were these "evil practises" confined to the old and hardened who hovered in the rear of the Puritan pilgrims like the rabble which follows the train of an army. Those whose beards had scarcely grown,—whose only associations had been with the devout and learned from their earliest years, not infrequently evinced symptoms of the general disorder. In 1644, "two of our minister's sons, about 20 years of age," students in Harvard college, were convicted of burglary and ignominiously punished.¶ Winthrop, blessed with a son who perhaps was the brightest ornament of New England Puritan-

* Chalmers.

† De Maistre.

‡ Winthrop's Journal.

§ Winthrop's Journal.

|| Colony Laws.

¶ 2 Sav. Winthrop, p. 166.

ism, generously abstained from writing the names of these youthful culprits even in his private journal. They were the first burglars punished in the Puritan Commonwealth, and it was not until three years after that this crime became known to its statute-book. But this was not all. Attracted by the vociferous sanctity of Puritanism, "sundry gentlemen of quality" in England, were early in the habit of sending over their unruly children to the Puritan Commonwealth, in order that wholesome discipline, and correct example, might "prevent their extravagant and riotous courses." It was a noble aspiration,—this desire to make the New World a school of virtue and morality for the old. But the event proved how totally inadequate Puritanism was to exercise so important a vocation. These youthful prodigals found companions equally extravagant among the streets and alleys of pious Boston, so that the General Court, because of "*the reproach of the country*," was obliged to interfere, and to pass a law (1647) inflicting penalties upon such persons as encouraged them in "their riotous courses."*

It would be easy to summon forth from their obscurity many examples in support of the preceding remarks, which were bewailed by the wise and good in the Puritan Commonwealth. But we have space only to give a general outline. It may be also argued, that it is not among the emigrants themselves that we should look for the moral influence of Puritanism. Many brought over their vices with them, contracted under the institutions of the old world. But on the virgin soil of Massachusetts, where popery had not yet intruded, and where debauchery was all unknown, where, in short, the "true churches of Christ" had full scope to develop the perfect Christian character, surely the second and third generations of the inhabitants should have exhibited a pleasing contrast. But how was the fact? In 1660, suicides became so frequent that the General Court passed a law ordering that the body of every *felo de se* should be denied Christian burial, and that after being interred in some common highway, "a cart load of stones should be laid on the grave as a brand of infamy, and as a warning to others to beware of the like damnable practices."† This act was in a few years followed by one of equal significance. In 1665, the General Court, reciting that the crime of fornication was increasing to the great dishonor of God, and their profession of His Holy Name, empowered the proper Court, when one of the guilty parties

* Colony Laws.

† Ib.

was a Freeman, to add disfranchisement to the penalties of fine, whipping, and compulsory marriage, already provided by law.* In 1670, the laws against gambling were revived, because "the great sin of gaming increaseth within the jurisdiction, to the great dishonor of God, and corrupting of youth."† But intemperance was the prevailing vice of the people. Spirits of all kinds were abundant and cheap; and wines especially, at first imported without duty, were plentier than in England.‡ It is but justice to say, that the Elders and Magistrates discouraged the general use of these luxuries by setting the example of self-denial. Yet it seems that they soon came into general use. The earliest duties levied in the Commonwealth, were small imposts upon "wines and strong waters," which proves that they were the most prominent articles of trade; and Johnson mentions the vintners of Boston, as being, at an early period, a class of very prosperous tradesmen. So early as 1641, the faithful journalist, Winthrop, records it as an extraordinary fact, that at "a great training of twelve hundred men" in that year at Boston, not one man was drunk, "though there was plenty of wine and strong beer in the town." This sobriety was so remarkable, that though these men were under the restraints of military discipline, it was considered worthy of special notice. If any hopes were excited by this unusual exhibition of temperance, they were destined to be transitory. In 1645, the importations had so increased, that it was determined to derive from them a revenue. Accordingly, the General Court laid an impost of ten shillings sterling upon every butt of Spanish wine that should thereafter be brought into the Commonwealth. But notwithstanding this tariff, sixteen hundred hogsheads were imported the following year, in English bottoms.§ The government were amazed. "It might truly have been said, as of old in the time of Constantine, '*hodie venenum effusum est in ecclesiam*.'"|| The ordinary penalties for drunkenness, such as the whipping post and the pillory, were perceived to be utterly inadequate to neutralize such increasing temptations, and as a last remedy, it was proposed to remove the evil by rendering it impossible. "Forasmuch," declared the General Court in 1646, "as drunkenness is a vice to be abhorred of all nations, especially of those who hold out and profess the gospel of Jesus Christ, and seeing any strict law will not prevail, unless the cause be taken away," it is therefore ordered that no per-

* Colony Laws.

† Ib.

‡ Johnson.

§ Winthrop's Journal, Hubbard.

|| Hubbard.

son shall sell any wine under a quarter cask, unless he shall be licensed by the Court.* But this, and other checks of a like nature, proved utterly inefficacious, and the traffic continued to increase with the population, until the country was filled with "the commodity to the overflowing of luxury and other evils."†

The preliminary symptoms of general decay were precipitated by superstition. While laws against profanity and "sabbath-breaking," were multiplying in number, the wrath of Heaven seemed to be gathering over the Puritan Commonwealth. Early in 1668, a bright meteor appeared in the horizon, in form like a spear. "It stood stooping, one end pointing towards the setting of the sun, and moved downwards, little by little, until it disappeared." *Visae per coelum concurrere acies, rutilantia arma, et subito nubium igne collucere templum.*‡ The star, which, Josephus says, hung like a sword over Jerusalem just before its destruction, could scarcely have excited more dismay. It was now observed that the youth of the Commonwealth had degenerated very much from "the strictness of their fathers," and in 1670, letters missive were sent by the government to the Elders of all the towns in the jurisdiction, apologizing for so unusual an interference with their duties, but urging them "to be very diligent and careful" to catechise and instruct the people under their charge. Yet a few years later, and the subject assumed a more alarming aspect. "The people began to grow intolerably licentious in their morals."§ Pride, contention, profane swearing, drunkenness, litigation, sabbath-breaking, and neglect of family worship, were greatly on the increase. For the first time, laws were found necessary for the punishment of corrupt juries, and for the enlargement of the rights of creditors against their debtors. Commerce and trade were creating a love of money, and Puritanism was incapable of modifying the evils connected therewith.|| So rapidly were people emancipating themselves from "the strictness of their fathers," that nothing but the law, rigorous to the last, prevented a general falling off in the Puritan Church. Discouragements, wrote Mr. Willard to Mr. Mather, during the administration of Andros, "increase upon the hearts of the ministers, by reason that a licentious people take the advantage of a liberty to withdraw maintenance from them."¶

* Colony Laws.

† Hubbard.

‡ Tacitus, Hist. Lib. V, Sec. 13.

§ Neal.

|| See Dunton's Memoirs, 2 Mass. Hist. Coll., Vol. 2, p. 100.

¶ 1 Hutchinson, p. 320, n.

Such indications of moral disease, accompanied by pestilence and war, by losses in agriculture and trade, and by the menacing position of the Mother Country, excited gloomy forebodings. In 1679, the General Court assembled the Elders in Synod at Boston, and proposed questions touching the causes and remedy of the accumulating evils. This Synod, called from its character the Reforming Synod, declared that "besides a great and visible decay of the power of godliness among many professors in their churches," many vices, "especially pride, intemperance, and worldly-mindedness, began to bud forth amongst them." The Elders suggested, as a remedy for these evils, that the leading men in the Commonwealth should reform their lives for the sake of the example to the lower classes; and to prevent future apostacy, proposed the renewal of the covenant by the churches, and a revision of their old platform.

It cannot be a matter of surprise, that the recommendations of the Reforming Synod failed to produce the wished-for effect. So far from it, the General Court, by a special ordinance in 1689, reciting "the corruption of manners," and "the apostacies and degeneracies of the people," directed that the laws against vice, and all manner of profaneness and debauchery, "be faithfully and vigorously put in execution, particularly the laws against blasphemy, cursing, profane swearing, lying, unlawful gaming, sabbath-breaking, idleness, drunkenness, uncleanness, and all the enticements and nurseries of such impieties." Three years after, the new charter arrived, and the Puritan Commonwealth ceased to exist.

Thus that "frightful dissolution" of morals, which reacted upon Puritanism in England, had its counterpart in Massachusetts. True, royalty did not gild vice in the Puritan Commonwealth, nor did letters encourage the spirit of licentiousness. But without the splendor of the one, and unembellished by the other, immorality stalked forth in the land, a giant Nemesis, naked and deformed.

ART. III.—THEORIES OF THE SECOND ADVENT.

The Second Advent; or, what do the Scriptures teach respecting the second coming of Christ, the end of the World, the Resurrection of the dead, and the General Judgment? By ALPHEUS CROSEY. Boston: Phillips, Sampson & Company, 1850.

THE subjects which the title of this book comprehends, have excited attention in almost every period of the Christian Church. And, in almost every period, unauthorized and extravagant views have prevailed to a considerable extent. In the Apostolic age, St. Paul found it necessary to guard his Thessalonian converts against an expectation of the Lord's immediate coming, which some had cherished, in consequence of a misapprehension of his meaning, or of certain deceitful attempts on the part of false and unscrupulous leaders. He assures them that most important matters must first take place, and appalling developments be made; and endeavors to withdraw their minds from tenaciously dwelling on the supposed time of Christ's future advent, and to concentrate their attention on the all-important duty of preparing for it, as an event, the time and season of which were wisely concealed from human knowledge. The controversies respecting the Millennium, which agitated portions of the Church in the second and third centuries, show how strong a hold the speedy appearance and visible reign of Christ had taken in the minds of many of his followers.

But the existing state of things continued. Christianity increased rapidly and extensively. The second personal advent and the visible reign of Christ in the new Jerusalem on earth did not take place, and gradually other topics of discussion superseded that absorbing one. This again took the lead, however, at another period. The end of the tenth century and the beginning of the eleventh develop most extraordinary phenomena. Large portions of the Church are excited almost to a frenzy of superstition on this same point. The thousand years during which the great dragon was to be bound had nearly expired, and the arch apostate was again to be loosed for a short time. Antichrist is about to come; the world is soon to be destroyed; and then the glorious visible reign of the Redeemer is to commence. This impression

gained ground, and spread in certain sections of the Church like wild-fire. Domestic, social, civil relations, are deeply affected by the impulse. Property becomes nearly worthless; buildings, the most noble and venerated, are neglected, and in some cases are allowed to fall into a state of dilapidation; every means consistent with the limited knowledge and general superstition of the age, are resorted to, in order to propitiate the approaching God. Fanaticism soon reached its height. The belief that the end of the world was at hand, induced many to visit Palestine, the holy land, where it was supposed that Christ would make his public appearance. The pilgrimage could not but have a favorable influence for the good of the soul, and bring the emaciated, devoted, self-sacrificing disciple, near to the glorious Master, shining in all the splendor of the Shechinah or the transfiguration. But not again did "the glory of the Lord shine round about," to enlighten and comfort these enthusiastic expectants; not again did "the heavens open" above the sacred stream of the Jordan. Palestine continued under the iron hand of its oppressors, and Christians and Jews alike sighed out their souls under the hard yoke of Mohammedan tyranny. The few, who, after experiencing the failure of their hopes, were able to crawl back again to their native lands, presented to their fellow Christians exaggerated statements of the most deplorable condition of their Eastern brethren in those very spots which the divine Saviour had hallowed by his touch. European ears were made to tingle at recitals of the horrible condition of the faithful, crushed under the foot of the false prophet. The feeling that they must be delivered, became dominant, irresistible. The imposition must be destroyed. The infamous crescent must be pulled down. The holy cross, blessed emblem of redemption, must tower high in its place. The ancient and venerated city of the God of Israel must be under Christian security and rule. The sacred shrine, the hallowed tomb, that was once honored by containing the divine deposit, the bodily remains of the great Lord of life, must be rescued from sacrilegious grasp. The agitated and heaving ocean of Europe must pour its devastating surges on the cultivated regions of the blasphemer, who had ruined Oriental Christendom by his sorceries and abominations. The holy Sepulchre, the holy Sepulchre, is the watch-word, and hosts of European warriors swell the crusading armies in their Eastern march to vindicate the truth of God!

In time, however, the crusading fever abated. It was found that the period allowed the Gentiles to tread down the holy

city had not yet expired. The Turks were ultimately left in undisturbed possession of Palestine, and the expectation of Christ's immediate coming was abandoned. The Christian mind in Europe became engaged with other matters. Aristotle's philosophy had come into vogue. The Stagyrte was lauded by multitudes even beyond the most distinguished of Christian philosophers. Metaphysical keenness was kept on the *qui vive* by the subtle dialectics, as the Germans would say, the Spitzfindigkeiten, of the Realists and Nominalists. The doctrine of the real presence became a fruitful source of speculation and controversy; and, after the theologico-philosophical disputants had often wearied themselves and perplexed their readers with arguments scarcely intelligible, and language too mysterious for comprehension by persons over whom common sense maintained its influence, it settled, at last, by the help of the fostering care of authority, threat, and persecution, in the absurdity of transubstantiation. Scholastic theology absorbed the thoughts of the contemplative. The more active entered warmly into the controversies between the civil and ecclesiastical powers. The Popes and the Emperors had their respective partisans; and what could not at all be effected by reason, was often most efficiently carried out by force. Then came the minor crusades, (as they may be called, however sanguinary they were, and revolting to humanity,) against the Albigenses and Waldenses; the persecutions of the Lollards; and other various attempts to inculcate truth by dungeon, fire, faggot, the sword, the iron boot, thumb screws, and various other such logical appliances, intended to enlighten the mind by making strong impressions on the body, which it would be both tedious and disgusting to mention; although it may be well for Christians of the 19th century to think now and then of the means employed by their ancestors to introduce or perpetuate orthodoxy.* The magnificent *auto de fe* exhibitions too, must not be forgotten, second in interest only to the gladiatorial shows of old Rome. In them, as the princess of Eboli, in Schiller's Don Carlos, tells Elizabeth, with characteristic naïveté, "they burned nothing but heretics;" and there could be no harm or cruelty in that, surely. The schisms in the papacy, the fall of Constantinople, the revival of learning in Western Europe, the Reformation both

* To apply Wieland's language of his chivalrous knight during his interview with his unknown rival:

"Sir Huon, whose good soul to hear the wretch is hurt,
Draws his devoted sword the heathen to—CONVERT."

on the Continent and in England, with the various civil and religious excitements of which it became the indirect occasion, filled the minds of the thoughtful, and occupied the time of the active.

Still, however, the idea of the visible millennial reign was not wholly lost; and in our own day it has been brought forward with extraordinary prominence. The time of the second advent has been calculated and settled, and although the ascertained year has quietly passed over like all that preceded it, others have been settled again, on the failure of the former, and with the coolest effrontery imaginable. Some of our own Millerites, in the plenitude of their fanaticism, prepared their ascension robes, their light dresses of gossamer, fitted for aerial flight, and in the agreeable consciousness of their own election, chose for themselves the houses and grounds of their reprobate neighbors, to be occupied on their descent again to dwell on earth in the visible kingdom.* With some exceptions, however, the saints, unlike many of those of the latter part of the tenth century, held their property at the ordinary market prices, which compels one to doubt whether, after all, they had arrived at the full assurance of faith. But father Miller has passed away, we hope to a better kingdom of God and of Christ than that of his or any other man's formation or modification, and this delusion too is gradually subsiding.

Let not our readers imagine that the extravagances connected with this subject are limited to the weak and ignorant, or uninformed. Men of considerable talent, of much piety and worth, both in England and in this country, seem to have become infatuated on the subject of our Lord's second and visible coming, and of his subsequent reign in the literal Jerusalem. It would seem that something very like a reëstablishment of the old Jewish system is contemplated by some, (although expressly disclaimed by others,) with this exception, that all nations are to unite with the ancient holy people in divine worship at the old national altar. The locality of Solomon's temple is to be gloriously distinguished, and perhaps physically elevated; a splendid temple is to be built there, the material of which is to be brought from Mount Lebanon, as formerly by arrangements between Solomon and Hiram; the feast of tabernacles is to be celebrated there every year, and those who refuse to attend are threatened with condign punishment; the most terrific extirpation of those

* The writer begs leave to say that this is no fancy sketch, but communicated to him on satisfactory testimony.

who are supposed to be hostile to the Messiah, is to be perpetrated by "the saints of the Most High, who are to possess the kingdom," and in this extermination of the ungodly they are to follow the example of the divinely directed and aided conqueror of the Canaanites. Thus is the second advent to be established, and thus is the divine Redeemer to reign gloriously in Mount Zion.

To satisfy our readers that these positions are not gratuitous assertions, thrown out at random, it may be well to substantiate their correctness by referring to some few of the authorities on which they rest. After quoting Isa. ii, 1, ss., Mic. v, 1, ss., and Ps. lxxviii, 15, 16, our author proceeds as follows :

"Some have inclined to interpret this literally, of a real elevation of Mount Zion to a height which shall overtop the mountains around, and command the sight of all the people from afar. And that there will be great changes in the physical face of that country, cannot be doubted, as the prophets have expressly declared it." "Though I have been accustomed to give to this passage of Micah, and the correspondent passage of Isaiah, a metaphorical interpretation, as significant of the supreme dignity which shall be given to Mount Zion and the temple of the Lord thereon builded in the age to come, and the willing homage which all mountains and high places of the earth will yield to that where the Lord's glory abideth ; I am far from slighting the more literal interpretation which hath been given to it by Ben Ezra and others, that Mount Zion shall receive a supereminence of elevation far above the mountains around, to hold up to the sight of the nations the holy temple of the Lord. But still I incline to think, that the glory of Zion, in the eye of the prophet, standeth rather in this, that it shall acquire such a celebrity in those days as shall bring low the most noted of the mountains of the earth, and draw the eyes of all men upon it, *being the centre of the worship of the whole earth*, as is set forth in all the prophets, and most gloriously in the 60th chapter of Isaiah, where all nations, and not only so, but all the natural productions of the earth, come together to beautify her and to admire her beauty.*"

This English divine is "far from slighting the more literal interpretation of Ben Ezra." But BEN (OR ABEN) EZRA gives no such literal interpretation. He was a man of great learning for his day, and what is still better, of very good sense, and his comment on the text is as follows : "There is no doubt that this prophecy relates to the future ; therefore he (the prophet) says, in the latter days. And the meaning is this, inasmuch as he mentioned before that the mountain of the house should become high places of the forest, he (now) turns to comfort Israel, for the glory of the house shall again return. It is (well) known that the mountain of the house was not high. But observe that the sense is this : *its fame shall be widely extended*, and from all corners (of the earth)

* Interpretations of Old Testament Prophecies quoted in the New ; by a celebrated English divine. First Amer. edit., published by the Rev. Isaac P. Labagh, New York, 1845, pp. 264, 265.

people shall repeatedly bring offerings to it. It is *as if it were on the tops* of the mountains, and were elevated above the hills, so that all the inhabitants of the earth might see it." To the same purpose, also, DAVID KIMCHI. "After having spoken of the devastations of Zion and Jerusalem, he gives them this consolation. It shall be in the last days: which are those of the Messiah. The mountain of the house of the Lord, which he says shall be as the high places of the forest, shall hereafter be established on the top of the mountains. *He does not mean that the mountain shall be raised in bulk, but that the nations shall exalt and honor it*, and shall go there to worship the Lord. And, inasmuch as the nations worshiped their gods upon high mountains and hills, he says that there they shall worship the Lord with one consent, and shall exalt this mountain above all others that have ever been exalted and glorified."* No doubt these Jewish Rabbies had extravagant anticipations, but they were not so absurd as some of our modern "celebrated divines" would make them.

"The next thing, after the ennobling of the place above all places of the earth, is the flowing of the people unto it: 'And people shall flow into it'—that is, *the people of the Lord, the Jewish people*, in contradistinction to the nations, or Gentiles, who are spoken of next."† Now it happens that the original word translated *people*, is in the plural number, and that in this form it never means the Jewish people, except when the covenant people are placed in the same category with the hostile and irreligious heathen, with whom they may have chosen, by their wickedness, to identify themselves. It cannot, therefore, be put here "in contradistinction to the nations or Gentiles."

It is not surprising that a writer who is so confident, should dogmatically decide that "the man whose understanding of God's Word is *so vitiated*, as that he cannot see in these superabundant promises the fact of a national restoration to Israel at all, is not in a case to understand any part of Scripture, and will interpret it according to his own prejudices and fancies, or those of the generation he lives in and the men he esteems."‡ It is quite unnecessary to quote any more from a book teeming with extravagant interpretations, and wholly destitute of that calm, deliberative judgment, which alone can give weight to any decisions on subjects of such solemnity and importance.

* Jewish Rabbies, by Samuel H. Turner, D. D. New York, 1847, pp. 198, 199.

† Interpretations, &c., p. 266.

‡ Id., pp. 267, 268.

From this writer, let us turn to another, a man of high character as a philologist, a traveler, a theologian, and a pious Christian. The able and learned Dr. Henderson, in his late work on Isaiah, has laid down some very extravagant positions on the subject under review. Strange to tell, he sometimes loses sight of the sublime and beautifully poetic imagery of his author, and dwells on the meagre, prosaic, literal meaning of the burning words and seraphic figures of that lofty genius and divinely inspired prophet. After the splendid and glorious imagery by which this man of God represents the future spiritual condition of the holy people, the true Israel of converted Jews and Gentiles, under the great king Messiah—when light shall have poured into them—when every thing hostile shall have united in closest affection, or been completely subjugated—when whatever is valuable shall have become their own—when all nature shall have contributed its beauteous and bountiful productions to adorn God's holy house, his spiritual temple—when complete peace shall be enjoyed, expressed by the figure of open gates to lead in the eternally conquered enemy, and to show that no hostile entrance is at all apprehended ;—oh ! how chilling is the bathos which brings down this most celestial delineation to the matter of fact business of cutting wood on Mount Lebanon, and transporting it to Jerusalem to build a new temple with—of keeping the gates open, that people in general and travelers may not be hindered from going in and out, even at night ! We would not make such a demand on the credulity of our readers, as to expect them to take such a representation on any authority short of the learned writer's own statements.

"The inhabitants of the West, especially those which carry on maritime traffic, shall lay their ships and wealth under contribution, to the accomplishment of the purposes of God relating to the restoration of the Jews to Palestine. Their property as well as themselves, shall be conveyed, free of charge."*—"The idea conveyed by the gates never being shut, is that of the continual arrival of the multitudes referred to. Modern travelers greatly complain of the inconvenience to which they are put, when they do not reach Jerusalem before the gates are closed."†—"A literal temple or house of worship being intended, the language must be literally explained. From all that appears to be the state of Palestine in regard to wood, supplies from Lebanon will be as necessary as they were when the ancient temple was constructed."‡—"The enemies of Israel having all been swept away by the powerful judgments of God, the most perfect tranquillity shall reign throughout the land, and those who may go up to worship at Jerusalem, shall enjoy unmolested the fruit of their labor."§—"Creation is here to be understood not physically, but in a civil and religious sense. The subject is Jerusalem and the Jews. Their restoration will be like a fresh springing into existence ; and the constitution to be established among them will be entirely different from their ancient economy."||

* The Book of the Prophet Isaiah, translated, &c., by the Rev. E. HENDERSON, D. Ph. London, 1840 ; on Isa. lx, 9.

† Ib. 11.

‡ Ib. 13.

§ lxii, 8, 9.

|| lxxv, 17, 18.

In Zech. xiv, 16, it is said that "the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." We have always supposed that this is figurative, denoting a general worship of the true God in his true Church, the figure being taken from a Hebrew joyous festival, as is the case in 1 Cor. v, 8. But our dullness has been enlightened by "the celebrated English divine," whose work was republished by the Rev. Mr. Labagh. After quoting the text he proceeds thus :

"This I consider as the best commentary upon the verse under consideration,* and proves that the words are not to be understood in a merely spiritual sense, but in a literal sense ; for no one, after reading this passage, can doubt that it is a real feast of tabernacles to which the nations shall be required to come up."—"There is no hint of their ever refusing to yield the obedience of that ordinance, on the terms of which the Millennial blessedness is held. They shall year by year strip themselves of houses and of possessions," &c. &c.—"Feast of tabernacles, at which all nations are to appear in some way or other, (most likely by deputations of their chief governors;) when, being all assembled in far greater multitudes and from far more various regions than heretofore at Pentecost, the mother and metropolitan Church at Jerusalem might well say unto them," &c.†

Now, if the language of Zechariah must be understood literally of annual journeys to Jerusalem to celebrate the feast of tabernacles, why should not Isaiah be understood literally when he speaks of doing this at every new moon and every Sabbath? lxvi, 23? We are firm believers in the progressive condition of human nature, although we are by no means disposed to go all lengths with some of our ultra philosophers; we have observed with amazement the advances of our own age in science and practical knowledge; we have glided on the water in the steamboat, and have been whirled along by the impetus of the thunder-snorting iron horse, at a velocity which, in our younger days, we should have set down to the account of some supernatural influence. Moreover, we do not undertake positively to deny that the time may come when California gold-diggers, or other such enterprising adventurers, shall be wafted through the air to their elysium, although we are quite confident that, as Dominie Sampson says, at the awful idea of mounting on horseback, we shall never put our precious limbs into such imminent peril; yet, notwithstanding all this, we cannot work up our faith to such a pitch as to feel satisfied that the good time's a-coming, when men from distant parts of the globe shall be able to go to church every

* Isa. xii, 3, which, as well as John vii, 37, 38, probably alludes to the practice of pouring out water, as a symbol, at the feast of tabernacles.

† Interpretations, &c., pp. 208, 210, 212.

Sunday at the Cathedral in Jerusalem. We opine, therefore, that Isaiah must have used this language figuratively. And if so, we want something beyond the ipse dixit of "the celebrated English divine" to satisfy us, that the same may not be true of Zechariah's style. And if this is figurative, why may we not suppose that many other similar representations are figurative? Consistency would seem to require it; it would be entirely in harmony with the analogy of Scripture; and thus multitudes of difficulties would be obviated.

Dr. Henderson speaks in comparatively mild language of all the enemies of Israel being swept away. We make no objection to the representation, provided we be allowed to explain the language in a spiritual sense. But another distinguished clergyman has employed phraseology well adapted to excite furious zealots to fanatical passion and cruelty, who, "knowing not what spirit they are of," at the same time madly imagine that their "wrath is working the righteousness of God."

"It is copiously predicted, that the cup of the Lord's anger shall continue in the hands of the Jews until the time appointed of the Lord, not merely to take it out of their hand, but also to transfer it into the hands of those who till then will have oppressed them. The language, declaring this, is grounded on the existing circumstances of the nation in the days of the prophets. Edom, who broke the yoke of his brother from off his neck; the Assyrian, who carried away Israel; and Babylon, who held Judah in captivity, were the great types of all the subsequent enemies of the chosen nation, whether Romans, Turks or professing Christians. *The day of Jerusalem's recovery is the day of their ruin. In that day, it will be a righteous thing in the servants of the Lord to execute UNSPARING DESTRUCTION upon his and their enemies.* In the prophetic anticipation of that day, Psalm cxxxvii seems to have been written. The Hebrews were kept in bondage till the iniquity of the Egyptians was full, and they were delayed in the wilderness till the iniquity of the Amorites was full. So now they are kept in dispersion and degradation till the iniquities of the modern mystical Edom and Babylon shall be full, *and then fury shall be poured forth, and vengeance executed BOTH BY THEIR OWN HANDS, as in the case of Joshua's EXTERMINATING CONQUESTS, and by a greater hand than theirs, stretched out to fight for them, as in the case of Pharaoh's overthrow.*"*

On this passage we add no comment, except what may be suggested to the thoughtful Christian and peace-loving reader by our italics. We will only say, that we should require a system to be substantiated by most solid scriptural evidence, before we could feel ourselves justified in even thinking such an idea, much less promulgating it to others. "Vengeance is mine, saith the Lord."

The influence which long cherished and favorite views exercise on the interpretation of Scripture, is the only principle by which we can account for certain expositions maintained

* Popular Lectures on the Prophecies relative to the Jewish nation, by the Rev. Hugh McNeil, M. A. London, 1838, pp. 69, 70.

by really good and able men. On no other ground can we comprehend how such a man as the writer just quoted could give so distorted a view of the language of St. James, delivered at the council of Jerusalem, as occurs in the same work.

"In that council, Peter referred to the special revelation by which he had been led, some time before, to go and preach in the house of Cornelius, upon which James made the following remarkable comment: 'Simeon hath declared how God at first did visit the Gentiles, TO TAKE OUT OF THEM A PEOPLE FOR HIS NAME.*' Now we have here a distinct declaration of God himself, that the design of this dispensation is to take and save a people *out of** the Gentiles, which is certainly a very different thing from converting and blessing all the families of the earth.†

But *this dispensation* is undoubtedly the Gospel dispensation, introduced by our Lord and established by his apostles under the influence of the Holy Ghost. Its design, according to the eloquent lecturer, is not to convert and bless "all the families of the earth." St. Peter and St. Paul, therefore, have most strangely and unwarrantably applied the promise of God to Abraham, "in thy seed shall *all the families* of the earth be blessed," to "*these days*," (Acts iii, 24, Gal. iii, 8,) that is, to the very age of our Lord and his apostles, and to the Gospel dispensation as *then* instituted. The popular and ardent preacher would have us believe that God's purpose was, to select *some Gentiles* to be the ostensible depository of his covenant blessings, just as of old he had selected Abraham, and not to extend these blessings among "all the families" of man! Credat Judæus, non ego Christianus! In a note he develops the idea more fully.

"*After*† this I will *return*! After what? After a period of desertion, during which the house of David shall be desolate and broken down. *After* such a period I will *return* to it and build it up. But *during that period*, what is to be done? Is God to be without a people on the earth, *while* he is turned away from the Jewish people, and until he *returns to them*?

"No. In the interim he hath visited the Gentiles, to take out of them a people for his name. To *this agree* the words of the prophets, who say, *after this I will return*; and I will build again what was fallen down. What is it that is thus described as fallen down and deserted for a season, and afterwards built up *again as in days of old*? Clearly the Jewish nation, the consequence of whose restoration is immediately added, that the residue of men might seek after the Lord, even *all the Gentiles*.

* The capitals and italics are the author's.

† Pp. 88, 89.

‡ The italics are the author's.

"Thus there is first a period revealed, during which the Jews would be trodden down; and the characteristic of this period is, *a people taken out of the Gentiles*. Then, secondly, after this, a period at which the Jews will be lifted up again. And, thirdly, a period immediately consequent, when *all the Gentiles* will call upon the Lord."

Any lengthened comment on this most extraordinary development of St. James' language is unnecessary. It is quite clear that the predictions quoted in the 16th and 17th verses from Amos, are applied by him to the fact which he mentions in the 14th, as having just been stated by St. Peter; in other words, the conversion of the Gentiles and the union of them, *then* commencing, with the Jews in the Church of Christ, are the verification of the prophecy. To *this* fact, he says, that the words of the prophets, from whom he quotes an illustration, agree. The tabernacle of David, the royal and spiritual authority of his kingdom promised in 2 Sam. vii, to be permanent, *had* in a very great degree fallen down. It was *then* in the act of being built up by numerous Jewish conversions to Christ, and the Gentiles were being built up in connection with it. Of course, *this same* spiritual reëdification is to proceed, and doubtless hereafter with increasing extent and strength. But still it is the growing of the *same* holy temple in the Lord, and in its progress a *further* development of the accomplishment of the words of the prophets referred to by both these apostles. The expression, "take out a people," is evidently employed to denote the *commencement* of the *same dispensation*, which, in its *progress and completion*, is to "convert and bless *all the families of the earth*."

And here we cannot forbear calling the attention of our readers to what we fear is at present in some danger of being overlooked, or to which sufficient prominence at least may not be given. We mean, the fact that very large bodies of the Hebrew nation were in the apostolic age converted to Christ. We know that they were only "the remnant," the "election," the choice few, in contradistinction to the great unbelieving mass. Yet in themselves they were very numerous. The 3000 converts of the day of Pentecost were soon augmented by daily additions of the saved, Acts ii, 47; so that "the number of the *men* was about 5000," iv, 4. We may be confident that that of the women was not less. And, as the truth became more known, "multitudes of believers were added to the Lord," v, 14, and "the number of the disciples was multiplied," vi, 1. Afterwards (xxi, 20,) we read of "many *myriads* (Gr.) of believing Jews" in Jerusalem; on examining St.

Paul's epistles, we find that every Church to which he writes, abounded with Jewish converts; and St. James addressed his epistles to "the twelve tribes," as a suitable appellation of the vast and dispersed body of believing Israelites. These facts justify the conclusion, that the fallen-down tabernacle of David, the spiritual authority of David's Lord, had been very considerably raised up in the apostolic age. It would be a palpable mistake to imagine that the ancient prophecies of Jewish conversion, and of the reception of Gentiles into the same divine kingdom, had not been at all verified, or, if so, at most, in a very trifling and unimportant degree. The view which Mr. McNeil endeavors to maintain, would seem more effectually to militate against all practical Missionary efforts, as it would be useless to attempt to spread over all the world a system, the whole design of which was nothing more than to make a selection from among the Gentiles of a certain class, to be, for some indefinite period, the depository of God's truth during that "dispensation."

Among the most remarkable and extravagant notions of the Millennium, which it has ever been our fortune to meet with, we must allow a very prominent position to that of Professor Lee, of Cambridge; indeed, so far as we know, its distinction is wholly the author's, and not shared by any enterprising critic. Dr. Lee is indeed a very extraordinary man; of great ardor of character, of indomitable energy and perseverance, of very extensive learning, to whom the Church of England is much indebted for having given an impetus to the study of the Old Testament in its original tongue. But he is too much under the influence of theories to be regarded in general as a wise and judicious expositor. The theory to be sustained frequently gives birth to interpretations wholly unsupported by usage of language, or authority that can be confidently relied on; and this we are compelled to think is the case in the instance now to be adduced. One of his leading principles is, "that the whole of the prophetic Scriptures has long ago been fulfilled."* It follows, from this theory, that the Millennium has already taken place, and this conclusion the learned Professor avows without any hesitation. "I contend that the thousand years, or Millennium of the Revelations,† is not a strict chronological period. That it is not

* Six Sermons on the Study of the Holy Scriptures, &c., and two Dissertations, &c. By the Rev. S. Lee, B. D., of the University of Halle, &c. &c. Lond., 1830. Pref. p. 38.

† The plural form is the author's, and is an error by no means uncommon.

necessary to suppose it to be so, the symbolical character of the context is perhaps argument sufficient. My opinion is that by this term is meant that *first division of the seventieth prophetic week already mentioned*, in which the Gospel was to be preached, and the Church erected, chiefly by the instrumentality of the Apostles." Pref. p. 36.

Yes, strange as it must appear to our unsophisticated readers of plain sense, the whole Millennium is comprehended within the last three and a half prophetic days of Daniel's seventy weeks! What the author states in his preface, he attempts, in his own characteristic way, to support in the body of his work. It is sufficient for our purpose, to quote one or two sentences, as our readers would hardly wish us to enter upon any formal refutation of such disconnected statements and unreasonable assumptions. "During the first half of this prophetic week, they" (the two witnesses of Rev. xi, 3) "shall give their testimony in sackcloth. The first of these periods, I take to be the *Evangelical Millennium*;* for in this, the miraculous powers then and then only possessed by the Church, are earnestly and pointedly dwelt upon by St. John: '*If any man will* (is willing, *ἐὰν τις ἑτοιμασθῇ, τοῦ*) *hurt them*, (rather to convict them of injustice, which our Lord had declared should not be done: *ὅτι μὴ ἀδικήσαι*, the very words used by St. John,) *fire proceedeth out of their mouth, and devoureth their enemies, &c.*'; that is, they shall denounce them as destroyed by fire: this is repeated, in order to give the relation the greater emphasis. Similar denunciations occur in the next verse, which appear manifestly to allude to our Lord's words, Matt. xvi, 19; xviii, 18—20. This view of the subject seems to be established from the declaration of the third verse, viz: '*I (Christ) will give power unto my two witnesses*,' the Law and the Gospel: by a metonymy for the *preachers* of those parts of Revelation which conspired to bear testimony to me. If it be objected, that in so glorious a time as the Millennium is predicted to be, to prophesy *in sackcloth* would involve an incongruity, I answer: Let it be remembered, the good news of this kingdom is *purely spiritual*; that those who wear *soft clothing* are to be found in the houses of temporal kings only; and that *this kingdom* ever takes its commencement, and secures its establishment principally in the exercise of repentance and faith; and of the first of these, sackcloth was the usual mark.†" Any comment on all this would be superfluous.

* The italics are the author's.
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† Dissertation Second, pp. 362, 363.
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A notice of Professor Lee's extravagant and disconnected statements is no unsuitable introduction to Mr. Crosby's little book, the title of which we have placed at the head of this article. The author professes to "present the testimony of the Scriptures. All allusion to any other source of argument, or to the opinions of any particular sect or uninspired writer, will be studiously avoided. It is my wish, as far as possible, to *shut myself up alone with the Bible*, excluding every sound of theological controversy or speculation, divesting myself of every prejudice, and even forgetting, for the time being, my own most cherished opinions."* We have no reason to doubt his entire sincerity; and, in all probability, his investigations have been pursued on the same principle. But perhaps there are few points on which a man is more likely to be deceived. It is hardly possible to bring the mind to an examination of what the Bible teaches on subjects of such immense interest and importance as our Lord's second coming, and the events connected with it, perfectly free from impressions already imbibed from education, association, and other similar influences. And, moreover, as the topics must be confessed to be of considerable difficulty, a careful examiner would wish to investigate the views of the great and good men who have gone before him, and not to trust exclusively to his own deductions.

The author lays down several propositions, on which we propose to make a few remarks. The first is, that "the Scriptures often speak of a second, but never of a third coming of Christ."† To prove this, numerous quotations are adduced, which speak of the coming of the Son of Man, the day of Christ, of the Lord, of redemption, of His revelation and appearing. Most of the passages cited do refer to our Lord's final coming, although a few may well be explained of any event to which one or other of the phrases would be applicable. Thus, for example, "When the Son of Man cometh shall he find faith on the earth?"‡ may well be understood of any coming of Christ to try the faith and patience of his people; and "the day shall declare it,"§ of any time of remarkable trial; although in both cases the final coming and day may be the most prominent. Moreover, it would, we think, puzzle the writer to explain some of the texts quoted in harmony with any events which have yet transpired. The reader is referred to Matt. xxv, 31; Col. iii, 4; 1 Cor. v, 5; 2 Pet. iii, 12.

* P. 11.

† Luke xviii, 8.

† P. 13.

§ 2 Cor. iii, 13.

His second proposition is, that "with the second coming of Christ the Scriptures associate the end of the world, the resurrection of the dead, and the general judgment with its awards."* This is undoubtedly true, but the Scriptures evidently mean, as the texts cited show, the second coming by way of distinction, which is quite different from such a spiritual coming as Christ promises his apostles in John xiv, 18-20, 28, xvi, 16, 22, 23. Under this head many texts are ranged, which certainly do sustain the author's position.

The third and fourth propositions affirm that both "Our Saviour" and "the Apostles," announce "the second coming with its associate events," as about to "take place before the death of some then living."† The usual large array of texts is brought forward to sustain the view; but the author enters into no exegetical examination of them. Their relevancy to his theory is assumed, and the replies that have been so often made to his application of them, and the difficulties to which it lies exposed, are very wisely passed over. It is extraordinary that after quoting 2 Pet. iii, 11-14, "seeing then that all these things shall be dissolved," &c., he should ask: "Are men waiting and looking for events which they have no expectation will occur till after their death, and it may be thousands of years after?" P. 66. The persons to whom St. Peter was writing did not know the time of the coming of the day of God. Times and seasons the Father had wisely reserved in his own power. The very uncertainty of the event might be expected to act as an urgent motive for preparation; and this accords with our Lord's reasoning in his exhortation: "Watch, for ye know not when the master of the house cometh." And are not Christians now "looking and hasting for," that is, ardently contemplating Christ's future coming as a fit motive of action? and even those who have no expectation of his immediate advent?

In this connection we cannot but remark, that the author's application of what is said in the Acts of the Apostles, respecting the early Christians' "having all things common," appears wholly unfounded. He regards the indifference with respect to property thus developed as a proof of the "strength of the expectation" of the proximity of Christ's second coming. We have neither time nor space to discuss the whole subject of what has been called *the community of goods*. Gibbon adroitly attempted to represent it as a lure to draw the poorer classes into the Church by establishing a sort

* P. 20.

† Pp. 28, 54.

of equality. Dr. Mosheim's dissertation shows satisfactorily, we think, that the statements made in the Acts do not imply a proper community of goods, but merely express in strong language the fulness of primitive liberality.* Indeed, the narrative of Ananias and Sapphira sufficiently refutes the notion. The real motive, explanatory of the conduct of the early Jerusalem Christians, is to be found in their devotion to their faith, by which they were led to regard with indifference their earthly possessions in comparison with the heavenly inheritance. The same remark applies to many other passages which here, as elsewhere, the author has heaped together, as if their applicability were unquestionable.

Nothing but the principle which we have already stated, (on p. 69, bot.,) can enable one to account for the statement made by its author, on page 95: "There is no promise to believers of REST at death, but when the *Lord Jesus shall be revealed* from heaven." Had the author, after "he had shut himself up alone with the Bible," forgotten that St. Paul "desired to depart and be with Christ," because it was "far better" than "to abide in the flesh?" that "we who have believed do enter into his rest?" that the Saviour promised the dying criminal, that he should participate with himself in the rest of "Paradise that day?"† Did not St. Paul expect to die, when he assures Timothy that he is "ready to be offered and the time of his departure is at hand?" and when he says, "if our earthly house of this tabernacle be dissolved?" and, "I am ready to die at Jerusalem?"‡ Did not St. Peter expect to die when he said, "I must shortly put off this tabernacle," and, "I will endeavor that ye may be able after my decease to have these things always in remembrance?"§ And can it admit of the shadow of a doubt, that these friends and servants of the Lord Jesus expected rest as confidently as the penitent thief? Does not St. John promise immediate rest to the departed saints when he says: "Blessed are the dead who die in the Lord *from henceforth*?" adding: "Yea, saith the Spirit, that they *may rest* from their labors."|| Verily, a man may "shut himself up alone with the Bible," and yet fail of appreciating some of its plainest declarations.

Our readers will doubtless be amazed at the quotations we

* De vera natura communionis bonorum in Ecclesia Hierosolymitana Commentatio. This valuable Discourse may be found in the learned author's second volume Dissertationum ad Historiam Ecclesiasticam pertinentium: Alton. et Flensb. 1743, pp. 10-53.

† Phil. i. 23. Heb. iv. 8. Luke xxiii. 43.

‡ 2 Tim. iv. 6. 2 Cor. v. 1. Acts xxi. 13. § 2 Pet. i. 14, 15. || Rev. xiv. 13.

are now about to make. We cannot comprehend the author's views, and therefore wish him here to speak for himself, in preference to any attempt on our part at exposition or condensation.

"The generation addressed by our Saviour and his Apostles has long been numbered with the generations that have passed away. The men who composed it have all been lying in their graves nearly two thousand years. The events, therefore, which were to be fulfilled before that generation should pass away, must have long since taken place. No prediction of our Saviour can have failed by its fulfilment within the predicted time; and any expectation of its fulfilment out of this time, unless ignorantly entertained, must be a presumptuous questioning either of his knowledge or of his veracity. But we have seen both how variously he intimated, and how explicitly he declared, that his second coming, with its associate events, would take place before the death of some who were then living; and also how clearly and abundantly the Apostles manifested a corresponding expectation. And is it then possible for us to avoid the inference expressed in the following proposition?

"Prop. V. The second coming of Christ with its associate events, the end of the world, the resurrection of the dead, and the general judgment, must have already taken place; and all expectation of these events as still future, is forbidden by the Scriptures."

The Sixth Proposition maintains that "the predictions of" the events "must be explained in a figurative or spiritual sense, and such as admits an application to what has already taken place." Pp. 96-99. His remarks on the two last propositions are comprised within a page and a half.

Our author very wisely declines saying "*how* these events have taken place." He must be a bold man, truly, who will undertake to satisfy sane minds, that such wild assertions are in harmony with some very plain language of the New Testament; especially such places as Matt. xxv; 1 Thess. iv, 14-17; 2 Pet. iii, 10-13. Did the end of the world, and the resurrection of the dead, and the general judgment with its awards, actually take place nearly eighteen hundred years ago? And ever since that time have the "righteous" been enjoying "life eternal," and the wicked suffering "everlasting punishment?" Marvelous hallucination of mind, which could prompt such an exhibition! We say again, wisely does the author decline "any attempt to determine the precise nature and characters of the *spiritual* sense," which he would give to the predictions.

That the apostles and others expected the second coming of the Lord in their own age, has been repeatedly affirmed by infidel and neological writers, just as it has been stated by that class of men, that Isaiah and Jeremiah predict a glorious state of the Jewish Commonwealth and Church after the Babylonian captivity. And they feel no difficulty in this theory, although the events have proved the expectation and prediction to be chimerical. The only conclusion is, that the apostles

and prophets were mistaken. According to Rosenmüller, Isaiah predicts the miraculous birth by a virgin-mother of a Saviour who was to be really and truly God. But what then? This is a myth, and no more to be believed than the account of some Hindoo Avatar. If the propositions laid down in the book before us be true, and the texts alledged in proof sufficient to establish them, we see not how to vindicate our Lord and his accredited and inspired disciples from the charge, either of willful falsehood or of imbecile superstition. Mr. Crosby does indeed appear to regard their declarations as truly divine, and to consider them as having been actually accomplished long ago. He says:

"I conclude by expressing my fullest conviction, my most assured belief, that the predictions of our Saviour respecting the great events which we have now considered, have been fulfilled *in the precise sense* which he himself contemplated when he uttered the sublime attestation, "Heaven and earth shall pass away, but my words shall not pass away;" and that is no *lower or more earthly sense*, but the very *highest, noblest, heavenliest*, of which these words are susceptible."—P. 100.

We confess our utter inability to understand how, when or where, they received their accomplishment; and, in conclusion, feel bound to express our regret, that any statements on topics so important and interesting, and yet so obscure to our imperfect vision, should be promulgated, which, however they may be regarded by their author, must tend, in a greater or less degree, to lessen our veneration for the truthfulness and divine authority of the SACRED SCRIPTURES.

ART. IV.—SOCIALISM.

THE name of Charles Fourier, as connected with the Theory of Association, has, from some cause, acquired, in the American mind, we apprehend, a degree of prominence, which does not, perhaps, to the same extent, attach to it in Europe. And in justice, we are frank to confess, that, in our belief, Fourier was, in his origin, his education, and his character, superior to most of the school of modern reformers, who have addressed themselves to the subject of remodeling the social and industrial relations of life.

M. Charles Fourier was born at Besançon, (in France,) on the 7th day of April, 1772, and died at Paris, on the 10th of October, 1837. His family were respectable, and he inherited some property, and received what was called in his native city a collegiate education, although not probably of a very high order. He seems to have been distinguished somewhat in the mathematics and some of the natural sciences, and geography, especially, was a very great favorite with him. He was apprenticed as a clerk to a mercantile house in Lyons, and by his labor, in that and kindred capacities, gained his subsistence during his whole life. His mode of living was humble and contented, and his wishes for the human family, for the most part, kindly no doubt, but his prejudices so severe at times as to know no bounds. His strictures upon moral philosophy, and his efforts to ridicule Fenelon's *Telemachus*, on the ground that it was an attempt to inculcate the duty of always telling the truth, may be cited to show the extent of his hatred of the existing order of things, and also the correctness of his moral perceptions!

And yet, with the acknowledged fact, that he made the entire subject of moral philosophy a by-word and a scoff, his biographer attributes the beginning of his efforts at reforming the social relations, to his early perception of the studious disregard of truth, which everywhere prevails in the concerns of business! He names, in confirmation of this view, his being compelled to throw into the sea a large quantity of grain, which had become damaged by being too long kept, during a time of famine, in order to maintain a monopoly which his employers had secured. And again, (p. 8.) he says, "We have often heard him relate, that struck with the falseness of commercial relations, on an occasion when he was

punished by his parents *for having told the truth*, he took, at five years old, against commerce, the oath of *Hannibal*." "That oath, which he kept so well, was the origin of his discovery; for it was in searching for the means of introducing truth and loyalty into the mercantile system, that he afterwards arrived at *Agricultural Associations*, at the grand *Serial Laws*, and at the immortal theorem of *Attractions proportional to Destinies*!"!!! This is indeed a strange tirade upon humanity in general, and commerce and business in particular, and volumes might be filled with similar ebullitions. It can, at best, be regarded as scarcely less than the ravings of a maniac. Such an one is in fine condition to undertake the restitution of truth and order among men! We have certainly no account of any one, claiming to be an inspired person, manifesting such a spirit, unless it be that of Lucifer, after his fall, as described by Milton.

Fourier passed through a variety of fortune, but always without much success, living almost the life of a recluse, to the very end of his days. He seems to have maintained a formal belief in Christianity, and to have died nominally in the communion of the Roman Church. He used to date from the fasts and festivals of the Church, especially the more prominent ones. But he does not, after all, appear to have had any abiding faith in the great leading doctrines of the Christian Scriptures, and of the Church Catholic, as set forth in her creeds or in her formularies, or as dogmatically taught in her articles of belief. Judging from his system, as well as from his more express declarations of faith, we can only conclude that he was a mere deist, or, more strictly, perhaps, a pantheist.

He does indeed complain of those who opposed the Social Theory, and equally of the St. Simonians, that it was absurd, either to charge him with the design, or to attempt, in fact, to abolish the Church, and introduce a new Christianity, or to supersede the marriage relation, or that of distinct families, or to abolish inheritances, or make all property common.

And still notwithstanding all this, his own theory, if we understand it, is to have one vast edifice for the home of eighteen hundred persons, or three hundred families!! All their rooms opening into one covered passage, or common hall; all eating, in general, at a common table; all subsisting in a kind of partnership, wherein the ultimate profits should be divided according to the capital and labor furnished by each. In regard to marriage, it should be, as every thing else is in the Phalanstery, merely optional with the parties, as to

its continuance. A man should take a wife, as he would take a teacher, or a servant, so long only as suited the taste of the parties, until both or either could do better, or wished to try the experiment of change! Peradventure this experiment might, not seldom, be tried, during the subsistence of the former temporary marriage. But what of that! Shall one incur the hazard of change, without some reasonable chance of knowing whether it shall be for the better or worse! Surely, a cynical world will not be so harsh in its judgment! The children should all be educated at the public schools, and beyond the care or control of the parents. Under such a *regime* it would indeed be a wise child who should know his parents! The members of the Phalanstery should worship "one God or twenty," or none at all; most likely the latter! And all this left to work out its own course, in its own way! Is not this, indeed, "making systems with an axe," and with a vengeance too? Can any sane man suppose that this is not equivalent to the utter abolition of the marriage and family relations, of separate property, of religious worship, and indeed of all order and authority, both human and divine?

We are not surprised, indeed, that an observing and amiable man should find much in the present order of social relations, and especially in commercial transactions, somewhat revolting to the just sense of right, and evincing a too great disregard of the ties of brotherhood between man and man. It is easy to find fault with any thing and every thing, in the present organization of society. This has been, in some sense, the employment of system-builders, since the days of Plato, and we have no reason to expect that it will ever be essentially otherwise, in our present state of being. So these reformers always find it an easy matter to present a perfect system of their own! But the Republic of Plato, and the Utopia of Sir Thomas More, exist only in the speculations of their builders. They are but such stuff as dreams are made of. And it has been so with the Phalanstery, and will never be less so.

The assumption of Fourier, in the very outset, upon which his whole theory is based, is essentially and intrinsically false. The idea that man in his present state is susceptible of perfect freedom from ill, that he is capable of uninterrupted comfort and enjoyment, and that all this is to be brought about by unbridled license, by entire freedom from constraint, and by giving a loose rein to all the instincts, passions, and impulses of his nature, is surely quite the reverse of what is taught us in Holy Scripture. There is indeed no attempt to

found any such absurd teaching upon the doctrines of either the Old or New Testament.

The theory starts with the alledged truism, that all the works of God are perfect, and that man is one of those works. Hence, it is argued, if not prevented he will be perfect in his powers, in his passions, and in his enjoyments. But, say they, he is not so now. Hence it must be attributable to the false systems of social relations in civilized life. That would doubtless be a direct syllogistic inference, if it were made certain, that no other agency was concerned in the matter. But it is obvious, at the very first blush, that the great fact lost sight of in this theory, is nothing less than the effect of the Fall, and the origin of evil, which are problems quite too vast for us to encounter here, and which these empirics find it convenient to leave wholly out of the case. And in doing so, they have, in effect, at the same time, laid Christianity altogether aside. For the truth of the Fall and Redemption of man is the very foundation-stone, the beginning and the ending of Christianity. Without this, the religion of Christ and of Plato are not essentially different. Certainly the difference is far less than what exists between the extremes of nominal Christianity in the present day. But with this, Christianity differs as much from all other religions, as heaven is distant from the earth, or as Socialism differs from the one Catholic Church. And to attribute the perversion of man's nature, or of his character and habits, to the false doctrines and practices of civilized life, is little better than to charge it upon Christianity itself. For Christianity, as a real, formal, existence, lives, and acts, and speaks, as the great organ of Christian civilization. It is true, indeed, that the one Catholic Church has, like many other genuine organizations, numerous spurious imitations, more or less closely conforming to the pattern of the original, and professing to do her work. And how far their kind offices will be accepted of the Master, is surely not for us to conjecture. But to charge these corruptions upon the Church herself, or to make her responsible for their consequences, and hence to declare that this her chief work is vicious, is but to say that Christianity itself originated in a fatal misconception of the wants and the destinies of humanity, and that in its progress it has proved a hopeless failure.

This, indeed, is not, as yet, in terms, put forth by any of the advocates of Association in this country. Such a proposition, if distinctly enunciated as the basis of a new system, would doubtless prove too revolting to that sense of ven-

eration so generally felt in this country for some form of Christianity. But in Europe, we apprehend, the thing is much less disguised. It is not generally pretended there, at the present time, that Socialism is consistent with any existing form of the Church. If we can safely rely upon such men as Henry Heine, the exponent of German philosophy and French infidelity, which are very nearly convertible terms; if we may rely upon the testimony of such a man—and we know not why we may not—upon such a subject, Catholicism, that is, in France, the Roman Church, was completely crushed during the last century. And Protestantism had become so meagre a thing in that country, as scarcely to deserve the name of a national Christianity. "At Paris," says Heine, "assuredly Catholicism had been quite dead, ever since the revolution, and indeed it had lost its health and strength long before."

It may be, indeed, that Louis Blanc, Ledru Rollin, and the other revolutionary leaders of the same school, or Paul de Kock, George Sand, (Madame Dudevant,) Eugene Sue, and the writers of this class, who are but the aiders and abettors of the Red Republican outrage upon all that is sacred in the State and in the Church; it may be that these men seriously believe themselves the true friends of Christianity. But to us the case is scarcely supposable. The mantle of charity is scarcely broad enough to enclose such men under its ample folds. And it may, perhaps, with equal justness, be esteemed somewhat problematical, how far Lamartine, and Thiers, and Guizot, and Cousin, are more truly imbued with any true devotion to any known form of Christianity, aside from the idle day-dreams and absurd vagaries of their own overwrought imaginations. The truth is, no doubt, that for the time, Christianity has, in a degree, lost its control over the French mind. The Church is suffering a temporary depression there. The Church of Rome seems now everywhere to be receiving at the tribunal of even-handed justice, the same measure which she has so long meted to others. The poisoned chalice, which she had mingled for others, is now commended to her own lips. She may long be compelled to drink of the wine of the wrath of the Almighty, whom she has so justly incensed. It may be, that for her sins, and for her own purification, this scourge is suffered to come upon her. That is not for us to determine. But we have felt, that in the inscrutable wisdom of Omnipotence, it might so eventuate, that the subversion of the temporal power of the Bishop of Rome might result in the eradication and elimination of all that corrupt teaching

which she has been induced to adopt at different periods, in trying conflicts with the temporal powers of Europe, in order to maintain her own ascendancy as a temporal dominion, and to preserve some show of consistency along with her pretensions to infallibility.

But to return from this digression. We confess it does seem to us, that the teaching of this School of Association, although distinctly and unequivocally unchristian, is nevertheless based upon the conscious recognition of a principle of which the Church has too much lost sight. We mean the Social principle, the tie of brotherhood, binding society together in all its several relations and ministering to its several necessities and wants. And a consciousness of this fact seems to have driven many sincere minds into the absurdity of abandoning the forms of Christianity altogether. And so also on the other hand, many earnest, sober, and devout minds, who are really anxious to maintain their position obediently, within the pale of the original organization of the one Church set up by the great Master Himself, are, in our day, found exceedingly restless and vacillating, under the consciousness of the want of a cementing and controlling social principle. Now we all feel, no doubt sadly enough, that the world still lieth in wickedness, that man is essentially corrupt, that he is only evil continually, that he is very far gone from original righteousness, and of his own nature induced to evil. It is also but too true that the canker of worldliness hath everywhere eaten out the life of the Church. We see the unity of Christ's Body, that seamless garment, rent and torn into a thousand fragments. It cannot be disguised, that Christianity, in our day, and in this country especially, has lost much of that principle of coherence, that tie of brotherhood, that bond of perfectness, that truly Catholic spirit, which burned so fervently, in that final prayer of our blessed Lord with His disciples, and which so truly characterized the Christian Church, in all ages, until the arrogance of the Roman usurpation began gradually to encroach upon that liberty wherewith Christ hath made us free, by her fulmination of excommunication against entire nations, by her haughtiness and pretension, mixed with great worldliness of spirit, and by the grossest, the vilest profligacy of life and morals. Here we find the origin of Socialism. And what of all this, it may justly be asked? Shall we conclude, with the Socialists, that Christianity requires a new dispensation; or with schismatics, that the Church has become so corrupt, that it is a burning sin to remain within her fold? Surely not, unless we will make God a liar, and the promises of no effect.

But it is time to turn the tables with the Socialists. We aver then, that the Church, with all her innovations and developments, has always maintained inviolate, the great fundamentals of the faith, and the great principles of social order. One of these principles is, obedience to every ordinance of man for the Lord's sake. It is not less a cardinal point in the teaching of the New Testament, as well as of the Old, than it has been of the primitive Church, and of the Catholic Church in all ages, and to which the English Church has always strenuously adhered. The duty of obedience is indeed the foundation of all just authority. Authority, and, in short, all government, whether in the Church, or in the State, or in the Family, without its correlative, the duty of obedience, is mere usurpation and oppression. And this duty, in principle and in practice, it must be confessed, the Roman Church in this country, oftentimes under very trying circumstances of oppression and outrage, has uniformly and steadily maintained. Whether indeed this has been owing to her impotence, we do not pretend to say. But when we look back upon her career in the old world, and see her outraging every principle of social order, century after century, we confess that we do not care to trust her. At no time has she ever presumed upon a bolder step in that direction, than was resorted to by a coterie of eleven self-constituted priests, of the faction of Red Republicans in France, during the late revolution, when they deliberately assumed to absolve the consciences of all the former functionaries of government from the obligation of their oaths of allegiance, in a brief formula of three lines, which is worth preserving, as it shows the unblushing effrontery of these hawkers of constitutions. It will be found in the article from the London Quarterly, p. 150, and runs thus :

"REPUBLIQUE FRANÇAISE.

"Le Gouvernement Provisoire décrète :—*Les Fonctionnaires de l'ordre civil, militaire, judiciaire et administratif sont déliés de leur serment.* Hôtel de ville de Paris, le 25 Fev., 1848."

This is certainly a very expeditious mode of granting dispensations and indulgences, for such it as surely is if it is any thing, as ever emanated from the Vatican, under the seal of the Fisherman. And this shows that journalists and Prelates, Socialists and Roman Catholics, are much alike, in these profane pretensions, when they once suffer their minds to be seduced from order and decency, and plunge headlong into licentiousness and corruption. We have no wish needlessly to arraign the Romish Church upon such charges ; we have done it in this instance, for the mere purpose of showing

how infinitely superior is the chance of sound teaching, while we abide by the original organization of the Church, to what it can be, when we suffer ourselves to follow in the lead of these irregular Associations, whether they profess to be of the Church, or of a merely secular character. It is in this view we have alluded to the universal rule in the Church, everywhere, and at all times, to inculcate the duty of reasonable obedience to those in authority over us.

In one other particular, of some importance in this connexion, the teaching of the whole Church, both in the East and in the West, has been uniform, and is founded upon the express warrant of Holy Scripture. We mean the perversion and corruption of human nature by the Fall, and the Redemption of the world by our Lord Jesus Christ.

And these two points seem to us the very terminus at which Socialism takes her departure from Christianity, and by which it is made, and will always be found to be, essentially anti-christian in its teaching and in its tendency. And like the divergence of the tangent from the arc, this departure will be found to increase in a duplicate ratio, as it progresses. The systems, both in their premises and conclusions, are hopelessly at variance. The one founds itself upon the utter apostasy of the whole human family, and their hopelessly remediless condition, upon any known or possible plan of mere human development. The other assumes the original, and continued capability of all men, for the perfection of usefulness and happiness, upon the sole basis of progressive advancement and innate development.

In regard to the duty of obedience, it is a language unknown to their vocabulary. They plant themselves upon the safe limit of yielding obedience only to such commands as are lawful and reasonable, *the governed themselves being judges*. This is obedience so far as it is *comfortable* and *agreeable*, and will be likely to prove *profitable*! which, in principle and in practice, is no obedience at all.

In this view the right of rebellion and of revolution, instead of being the exception becomes the rule, and is one of the most sacred rights of the subject, and he is himself to judge, when there is just cause for a resort to these remedies! And whether he shall be, in all after time, applauded as a patriot or denounced as a traitor, depends upon the narrow cast of success or failure. So to, upon this principle, separation in the Church is as perfectly justifiable, at the mere option of the separatist, as for one to flee from the man who pursues him to take his life. Discipline, in such a case, becomes impossible. So too in the

family, the obligation to obey the parents rests not upon any fitness resulting from the relation, or upon any authority of the decalogue, but upon the mere reasonableness and propriety of the command, *to be judged of by the child!*

In both these particulars, Christianity, as taught in the Church and in the Phalanstery, will be found hopelessly at variance. Whatever may be the avowed purpose of the advocates of association, if it succeed, it must be upon the ruin of the Church, and with that the extinction of Christianity itself. For in our apprehension, Christianity without a visible formal Church, is salvation without a Saviour, a soul without the body. And to those of us who believe that our religion is a divine institution, that with the promises of the Almighty, it can never fail, and that like all the works of the Creator, it came forth from His hand in a state of absolute perfectness, it requires little argument to show that Socialism can never prevail, or that the Church can never be improved by mere development. And we have said all that we deem important in this view. To those whose views correspond with our own, *verbum sat*. And to those who believe in the doctrine of development, whether Romanist, or Puritan, or Socialist, there is no common ground, where a Churchman can meet them. What to us are axioms, to them are solecisms. All authority must of course be abandoned, and we descend into the common bear garden of gladiatorial conflict, where every thing must be argued from first principles.

But even upon this basis, the claims of Socialism are equally unfounded and absurd. The pretensions to economy which they put forth, are but the vainest speculations, the most idle dreams. There is no pretense, that one single successful experiment has ever yet been had. Attempts have been made, both in this country and in Europe, and by those who had faith in the principles of Association, and who were sincerely desirous of producing a favorable result, but in every instance those attempts have proved the most signal failures. Those which have been tried in this country have proved more disastrous, than could reasonably have been expected. It might have been anticipated, one would suppose, that with the genius and enterprise of Robert Owen and Frances Wright, something more satisfactory might have been brought about, in the New Harmony, in the State of Indiana, than was the fact. The enterprise seems to have fallen dead upon their hands, almost in the very outset, and was speedily abandoned as a hopeless undertaking. Hopedale, and Roxbury, and Northampton Associations, in the State of Massachusetts, and

others which have been attempted in this country, have met the same fate. They have scarcely acquired importance sufficient to become healthy laughing stock, so as in fact to be energetically ridiculous. They rather excite our pity than our merriment, and appeal far more to our sense of contempt than to any other.

The advocates of this system deprecate, in most lugubrious numbers, any comparison of their theories with that of the Shakers, and other similar religious associations. To us, however, it seems that in any such comparison, the Socialists have little cause of complaint; the Shakers are by far the most injured party. The Shakers have, at least, to urge in their own defence the merit of deep and earnest religious sentiment, and the impulse which this sentiment has breathed into all their experiments, has made them far more successful than any mere combination of hypocrisy and indolence can ever become. And these will, in our judgment, be found ultimately to constitute the chief motive-power of these industrial Associations.

We should perhaps be content to let them sink down into the common grave of forgotten things, without the pains even of giving them decent burial, trusting to the effect of their own specific gravity, to secure them a fit resting place, if it were not for the constant mention which they continue to secure, in the most respectable periodicals of the day. Every few months you shall hear such leading journals as our neighbors of the *North American Review*, chiming in with their most hopeless and absurd speculations; with a sort of parenthetical exception of their precious selves, however, so that when the day of account shall arrive, they may be able, in all soberness, to exclaim, "Ye cannot say that we did it!" Surely not! Men who have no more settled opinions upon any subject, and especially as it regards the Church, than attaches to writers of that school, will have few sins of commission to answer for. They may well ask, "Lord when saw we thee an hungered, or naked, or in prison, and did not minister unto thee?" The truth is, they see every thing which regards the Church and social order generally, as in a kind of twilight, as through a glass darkly, which only exhibits its images reversed, as in the magic lantern, or men as trees, walking. Their very position precludes any clear vision of any object which regards this subject. But hear them in their own words:

"Whether the application of Christianity to commerce can be best made by individuals, without changing, in any degree, their present relations to the world

around them ; or whether there is some form of combination, which will aid them in applying the spirit of their master to the affairs of life, is a difficult and a vast inquiry. We are not Associationists of any school ! yet we are willing that the experiment of which these men are desirous *should be tried ! but tried only among themselves !*"

The advocates of the Social theory, as they call it, claim for themselves, however, to have met with greater success on the continent of Europe, and even in England and Wales, than in this country. In times of commotion, when foundations are being thoroughly tested, when the weak-headed and false-hearted are filled with alarm, it would not be wonderful if such a system should find more favor. When men like Newman and Oakley, and their associates, are verging from the extreme of Puritanism in the Church, through all the intermediate stages, and finally plunging into the most deadly forms of Papal error, which has occurred in repeated instances both in England and in this country, we ought not perhaps to be surprised that there is also along with this, a vast movement in a counter current, by which scores of the Romish clergy in England and Ireland are conforming to the English Church, and that in this rush some should, like Baptist W. Noel, and other of the more ambitious spirits, be swept into the vortex of dissent, and others again, falling into more deadly currents, should finally be overwhelmed and utterly lost. Nor ought we, in view of all this, to be surprised perhaps, that some good men, and well wishers to their fellow men, should be seduced and led astray, and thus range themselves under the banner of Association, in some of its less revolting forms.

It is doubtless in this way, mainly, that these doctrines have been enabled to make any headway in Great Britain. We beg leave here to quote one instance of the kind, the only one

* To show that the theory of Socialism in the United States is no creature of the imagination, we make the following extracts from a letter from a *regular correspondent of the New York Tribune*, of Feb. 13, and commended by the editor. The writer, after much more to the same purport, says : "The *legal rights of property in land*, and the *human doctrines* to maintain these rights, are as *legitimate* in their existence as the *unclean and ferocious animals*. But are they more legitimate than these creations ? I trow not. * * * * It is puerile to quibble about *rights and legal origin*. Nobody doubts of the divine origin of crocodiles and rattlesnakes, wolves and foxes, bugs and lice, but everybody questions their utility in civilized society and cultivated regions of the globe. * * * According to the notions of the Socialists, *the present system of society is radically false.*"

Whether the publication and commendation of such stuff as the above is an indictable offence, we do not pretend to say ; but we do say that the sentiments themselves are a mixture of Jacobinism and infidelity of the most inflammatory and revolutionary character, which ought not to be tolerated in any respectable print.

now at hand, and which seems very fully to confirm the view we have taken of this subject. It is the case of *Nottidge vs. Ripley*, reported in the *Boston Law Reporter*, for Oct., 1849.

This case was tried in the Court of Exchequer, in Westminster Hall, at the Nisi Prius Sittings, in Middlesex, after Trinity Term, June 23, 1849, before the Chief Baron, and a Special Jury.

The case was certainly a very peculiar one, and calculated to throw light, perhaps, upon the operation and ultimate tendency of the principle of Association. The plaintiff was a maiden lady, who had joined one of these Associations, and had by the defendants, her family relatives, been forcibly abducted from the Association and confined in a lunatic asylum, under the assumption that one who would voluntarily join such an Association must be a fit subject for such discipline, which indeed the jury negatived by their verdict.

The investigation gave a pretty minute picture of Association in England. The facts elicited are briefly stated by Sir Frederick Thesiger, in his opening address to the jury, and by the witnesses more in detail.

"The Agapemone, or Abode of Love, in which the plaintiff had taken up her abode, contained among its inmates, FOUR APOSTATE CLERGYMEN," [from the Church of England, in very reputable standing and with competent livings, before their defections,] "a civil engineer, a farmer, a solicitor," [the very one who brought the suit,] "two bloodhounds," [and about fifty or sixty persons besides, as stated by the witnesses] "And in this establishment all prayer was abandoned."

By the testimony it appeared that at first they called themselves the Lampeter Brethren, and wandered about the country as a kind of strolling company of religious enthusiasts; but finally fell in with a family of some standing, where there were as many as three maiden sisters, having each 6000 pounds sterling, in their own right. These they contrived to cajole, and finally draw into their company, the plaintiff being the last of these victims. They then adopted the doctrines of Association, built a great caravansary, which they called the Agapemone, or Abode of Love, where they all dwelt, as one family, having no head, and acknowledging none, except God, as was expressly testified by Price, one of the apostate clergymen, who farther gave testimony as follows:

"We have horses and carriages, and we live in style, and we go out whenever we like, ride, or drive, or walk. We have money in the bank, and some of it we have purchased a farm with. There was a chapel there once, but we have turned it into a residence! We abjure prayer altogether! and we never pray as a religion, but we pray by offering up prayers to God, by following a life of goodness to God, and by outward manifestations, such as singing! and healthy exercises, and "hockey" is one of them. I consider that all we do is to the glory of God. That

is the commandment of God I consider that we are glorifying God when we eat and drink! Every one does as he pleases on the Sunday! We make no difference between that and any other day! All of us play at "hockey," females as well as males, when we like!" Another witness says, "Whoever wants money can have it."

Now this surely must be a precious set! We commend the picture to Associationists generally. As a description of the practical working of Association from one of the initiated, it requires no commentary. It is its own best expositor, as to all its results, whether economical, moral, or religious. And however much the advocates of the system may affect to disclaim all its practical workings, in the various experiments which have from time to time been tried, the world will judge them by their fruits. And until they can show that the *Novum Organum* is a humbug! and the inductive philosophy a failure! they must expect themselves to be condemned, until they can present to the world a succession of experiments, wherein the scheme is shown to produce beneficial results. As yet, we wait in vain for one such experiment. We have said enough of the pretensions to success on the continent of Europe, put forth by this school, in a former number. The above case shows how the thing succeeds in Great Britain.

It is, in our apprehension, a somewhat remarkable fact that the originators and prominent supporters of so many of these theories, are men whose education was, more or less, formed in the military school. The biographer of Fourier, p. 24, says, "May we not think that the organizer of the Phalanstery derived from his chasseur remembrances, some of the arrangements which he applied to his Little Horde, to that corporation of children, which play so fine a part in the harmonian system?" We have before alluded to the military life of St. Simon. And M. Considerant, the bosom friend of Fourier, as we learn, p. 66, was educated a sublieutenant of engineers. The entire theory is based upon military tactics, and even military terms are still retained in the *description* of most of its details, and its application to the affairs of life has, as yet, hardly gone beyond *description*. The entire framework of M. Blancourt's pamphlet, which stands at the head of our former article, is founded upon the battalion drill in the French army; and his illustrations are all taken from the various evolutions of the battalion, and its subdivisions of companies, sections, and squads.

We have no doubt that they are right, in this resort to the discipline and the drill of the army, where all authority is arbitrary, and obedience servile and abject. It is the only plan upon which a social phalanx could be kept in operation for a

single twelvemonth, unless it were through the agency and control of some superior and leading mind among them. That a horde of eighteen hundred men, women, and children, are to subsist together in perfect harmony, without constraint, each pursuing the impulses of his own inclinations, is a proposition too glaringly absurd to be put forth by any but an enthusiast, a monomaniac, or a hypocrite. They would, like so many wild beasts, worry and devour each other; or else, from want of stimulus and motive to action, they would soon settle down into a state of hopeless indolence and incurable lethargy, both of body and mind.

Are these men, indeed, so absurdly stupid, that they do not yet comprehend that the reasonable love of self and the love of family are indispensable stimulants to all efforts and enterprise? Do they not perceive, that under their system genius would die, and all progress come utterly to an end? It is matter of notoriety, that the great reason why all corporate stocks, with a few rare exceptions, are so hopelessly depressed and so constantly depressing, in this country, is a good deal to be attributed to that diminished spirit of skill and enterprise with which associated effort is carried forward, to the want of unity of purpose in large associations, and to the difficulty of maintaining proper discipline, subordination, and supervision, among so great a number. These difficulties may measurably disappear, as these corporations become more fully established, but never fully.

And this Phalansterian notion, of having every one do as he will, is, if possible, more absurd than most of their other speculations. There must be, in this world, the principle and the exercise of authority. It may be administered with such kindness and forbearance, and with such skill as scarcely to be felt. But it must after all exist, and exist where God has located it, in the Family and in the School, in Courts of justice and in Legislative halls, in the Church and in the State, above and beyond the reach of him who is the subject of it. In short, authority is, and must be, an objective necessity, and not a mere subjective perception of utility or propriety. Men may submit to authority, from the consciousness of the hopelessness of resistance; but that sense which pervades other minds, is a kind of panoply and shield, to protect those who are called to inflict punishment, from resistance. The dogma of self-government, which is so much bandied about by these Associationists and others, is an infidel dogma, a gross solecism, too gross to be conceived of without confusion of thought. All government implies restraint and law, and law

demands a penalty, which is punishment. Men do, indeed, in what are called free governments, have an agency in electing their rulers and in making the laws, but do they therefore govern themselves? The thing is flatly absurd. The offender against the law, in free countries, even the most democratic, has no more power to stay the sentence of the judge, because he himself had some agency in making the laws by which he is to be condemned, or even in appointing the magistrate by whose mouth he is to receive sentence, than if he resided in the most absolute monarchy of the old world. And when the executioner of the law comes to demand its penalty, whether of fine, or chastisement, or incarceration, or death, the guilty culprit is as helpless and as hopeless, in the forest of the American republic, as in the most despotic monarchies of the East.

And the opinion, that the minister of justice is himself but the instrument and the servant of the people, and to them alone responsible, is a most fatal, though a most common misapprehension. A well-informed Christian man, in public station, feels that he is the minister of God, a revenger to execute wrath upon him that doeth evil, that he should therefore become a terror to the evil doer, that he may thus become a praise to him that doeth well. And all authority that is merely supplicatory, must of necessity become ridiculous. We know that this dogma of self-government, and responsibility only to the dear people, has become the watchword of political mountebanks, to such a degree, that it is next to impossible to find, anywhere, any just sense of obligation to obedience. And it may become less and less, till it shall finally expire, and the unmitigated reign of anarchy and terror everywhere prevail. This is our growing danger, and yet we hope better things. We believe in the advancement of the race, but only in the way pointed out by God himself, and through the instrumentalities of His own institutions, the Family, the Church, and the State. Should Socialism ever be tried, upon any large scale, it would, we predict, if long continued, produce a state of affairs more hopelessly beyond all remedy, than the world has ever yet known; in comparison with which the darkest pages of paganism would be as the mid-day sun to the fitful glare of a rush-light. He that knew his Master's will, and did it not, shall be beaten with many stripes.

THE MODERN PULPIT.

ART. V.—*Ecclesiastes Anglicanus : being a Treatise on Preaching, as adapted to a Church of England Congregation : in a series of Letters to a young Clergyman.* By the Rev. W. GRESLEY, M. A., late student of Christ Church. First American, from the second London edition, with supplementary notes, collected and arranged by the Rev. BENJAMIN I. HAIGHT, M. A., Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary of the Protestant Episcopal Church in the United States, and Rector of All-Saints Church, New York.

WE have no intention of writing a formal review of this book ; it has already had so wide a circulation as to render any extended statement of its contents superfluous, and has been received with such general approval, that our commendation would be only an echo of the general verdict of praise. Mr. Gresley's easy and natural style, the brevity with which he discusses every topic, the clearness and comprehensiveness of his positions, and the earnestness with which he writes wherever earnestness is called for, combine to render this treatise attractive, as well as edifying. It is certainly as much of a task as a privilege, to travel resolutely through Sturtevant's more elaborate and ponderous Manual, and there is the feeling of a duty accomplished, when it is over. "Hannam's Skeletons" are still more appalling ; we seem to be introduced into a museum of "dried preparations," where, instead of the articulations of life, we see the yellow bones strung together with wires, and a melancholy, by no means of a pleasing sort, comes over us, as we gaze upon the once living offspring of Tillotson, and Watts, and Walker, after undergoing the process of dissection, now labeled and laid away on the shelf, to serve the purpose of scientific study. But good Mr. Simeon has outdone all other theological anatomists, and the sight of his "twenty-two thick volumes of closely printed skeletons of sermons, published to furnish assistance to the junior clergy on entering upon their respective charges," irresistibly calls to mind the words of the son of Amoz, "Thou hast multiplied the nation, and not increased the joy." We cannot help asking ourselves, why was it necessary that the bones should be so "very many," as well as so "very dry?" Some

people may be interested in finding out how many forms and combinations can be produced from the half-dozen bits of ivory which constitute the "Chinese Puzzle;" but we seriously doubt whether the science of geometry has made much progress as the result of this sort of study. We also have some doubt whether the ingenious arrangement and rearrangement of a few standard doctrines, in the various artistical forms of sermon-making, conduces greatly towards imparting the power of effectively preaching the Gospel. In all events, we take comfort in the fact, that the operation of constructing a religious discourse, by which we mean the disposition of the beams and rafters of the edifice, is not so complicated an affair as formerly.

There is something extremely formidable in the aspect of certain old sermons, as they lie upon paper, divested of their fleshly clothing, with their stern array of General Heads, and General Divisions under each head, and multitudinous subdivisions under each division, flanked by a miscellaneous cavalry of Observations on the right hand and on the left, fortified in the rear by a host of Uses, and Improvements, and Inferences, and Applications, all marked off in due numerical order, and arranged like a battalion of truths on drill; and we have sometimes ventured to wonder why no other species of public discourse has been subjected to the same military adjustment. It is worth considering, whether this mode of "making sermons" tends to quicken thought and excite emotion, and to give that air of reality to the spoken word, upon which so much of its effect depends. Where there is actual thought, there will of course be an order of thought, and by analysis, this outline may be detected and laid bare; but the artificial principles upon which sermons have often been constructed, recognize no natural sequence of ideas, but a mere conventional arrangement of distinct and independent propositions.

The *formal modes* of sermonizing, as with all other species of composition, inevitably change with the age. It would seem very much out of place to open one of the ponderous volumes in which the profound thoughts of our earlier Divines lie embalmed, and find there crisp, curt, direct phraseology which belongs to our times. We naturally look for some correspondence between the unwieldiness of the volume and the ponderosity of its contents. A folio is not to be read in haste, nor without an effort. The exertion of lifting it, is but a foretaste of the heavier toil to come. Through a labyrinth of involutions, where sentence is mortised into sen-

tence, and every major thought enwraps its minor, we wander patiently from margin to margin, over the vast page; ever and anon, it seems as though we were nearing the final period, where we may find a moment's refreshing rest, when a new path opens and the prospect of relief vanishes; and perhaps it may be our doom wearily to climb the summit of a second page, and journey far down its declivity, before the desired repose is found. How this sort of composition was ever *delivered*, without inducing a chronic bronchitis, we cannot understand. By what art of emphasis and varied tone it was made intelligible to common auditors, it is equally difficult to conjecture. It is certain that such discourses, however abundant in thought and garnished with rare learning, would operate as an effectual opiate upon one of our modern Sunday-afternoon congregations. John Howe's course of fourteen sermons on the five words, "We are saved by hope," the bare skeleton of which would occupy more room than is allotted to this article, full of excellent matter as they are, if preached in our day, would hardly "sustain the interest of a crowded assembly." Should the Rector of any of our most intelligent congregations say to his people, in the language of one of these discourses, "The very *transitus* of anything from its *non esse* to its *primum esse*, is always a matter of real difficulty, and which cannot but carry somewhat of obscurity and dubiousness along with it;" they would no doubt allow the inference, whether they understood the terms of the statement or not; but we fear that our "poor Christians," take them as they rise, would get but little additional light as to their condition, should they be told from the pulpit, that in their case, when "men are let loose upon them, and the devil is let loose upon them, and there is a great deal of distemperature and deadness within, and at the same time God is gone and withdrawn from them, in their sense and apprehension gone, to appearance gone;" that then, "as to actual comfort, *idem est esse et apparere, idem non esse et non apparere*, so that here is nothing to be up now but hope."

Our old Divines, however, when they condescended to use the vernacular, called things by their right names, and thus far, at least, their writings have more of simplicity and individuality than are seen in modern discourse. We have now an extensive common stock of euphonious synonymes, pictorial explicatives, and felicitous phrases, which impart a singular family likeness to our whole progeny. Any distant country is "a foreign strand;" all our judges are clothed in "ermine," which is liable to be "soiled;" rich people have a

universal propensity to "roll in wealth;" man in general is "a denizen of earth;" a wife is ordinarily set forth as "the partner of our joys and sorrows;" war is always preceded by a "tocsin;" the pyramids and all similar structures are "monuments of human art;" all which phraseology is well enough in itself, but becomes somewhat wearisome when made perpetual. These hackneyed beauties of diction are not peculiar to the pulpit, but there is a distinct set of professional words and phrases, of which our preachers possess the undisturbed monopoly. There is an accredited mode of turning the corners of a sermon, and of introducing the final exhortation, which does not greatly increase the freshness and naturalness of discourse. The dignity of the preacher's office, and the august commission which he is called to discharge, may render appropriate a mode of speaking in the church, unlike what is ordinarily heard in secular assemblies. But if there is any place where an inflated and turgid style is inappropriate and unseemly, it is in the house of God. It would require long practice to stalk about on stilts, with an air of real dignity; and it may be safely affirmed that a natural walking on the feet, after the best fashion that our native endowments allow, is, upon the whole, always most becoming and graceful. Every man has a mode of utterance, which belongs to him, just as much as his own face; if he see fit to transform himself into a machine, he may play his tune correctly, as a barrel organ does when the teeth are properly set; but this artificial accuracy is gained at a grievous loss, just where, in these days, we can poorly afford to make the sacrifice.

We live in a time when the preacher of Christ's Gospel finds peculiar impediments in the way of *arresting public attention*. The world is intensely busied in other things than those which pertain to the soul and eternity. The passion for novelty is constantly fed with stimulating condiments, and the appetite grows by what it feeds on. Science, day after day, reads forth to the eager audience of the world her astounding discoveries; mechanic art almost instantly realizes whatever science declares possible. The treasures of learning, once revealed only to the initiated few, are now torn from the sacred casket, and flashed before the gaze of greedy millions. Philosophy, with its subtle eye, penetrates the phantasms and hollow formulas, before which man had been wont to bow so reverently, and straightway the bubble vanishes. The earnestness of the civilized world is concentrated upon the elevation of our social state, cheapening cloth, multiplying

food, diminishing taxes, cleansing prisons, abolishing war, alleviating pain, briefly, in making this present life more desirable, and our bodily condition more comfortable: we wonder that it is so hard to make men listen, when we speak to them of a world to come. It is an age of Conventions, and Lyceums, and Caucuses, and Multitudinous Gatherings, where men of real might, who know how to mingle historical allusion and felicitous illustration with profound reflection and fervid appeal to passion, address the multitude upon topics to which they are beforehand predisposed to listen. "Tell me something that I never heard before!" all hearts cry; and daily is fresh food found to gorge this insatiable desire. What hope has the preacher of righteousness, that he will be heard, when he stands up to tell the people that which was from the beginning? He has a message to deliver, a commission to discharge, whether men will hear or not; but if he have a real interest in his work, he will desire that they should give heed to his words. And he has facilities for securing respectful regard and attention, which no self-appointed teacher of the people can arrogate to himself. He proclaims his errand under divine authority, he can show his credentials of ambassadorship, and he represents a kingdom, before which all earthly dignities fade into insignificance. There is one day in every week when the chafferings of trade are quiet, the loom and the wheel stand still, the plough rests in the furrow, the halls of legislation are empty, and men come up to hear from him all things that are commanded him of God. He speaks to them in a consecrated place, around which hallowed thoughts gather, and where every thing is tempered by prayer; in a place where every thing wears an unworldly look, where pillar and architrave and roof and aisle and nave and chancel have a heavenly semblance, where the very light is not like that which shines in meaner places; in a place where nuptial vows have been solemnized, where mothers have given their little ones to God, where eucharistic bread has been broken, where funeral chants have filled the air with wailing. And though the subjects of which he speaks are familiar, they are of universal and abiding interest; and there are crises in the history of all men, when they are either inclined or forced to heed the truths of religion. Modern philanthropy may render our physical being very comfortable, and reconcile all classes of men to their earthly condition; but it can say to no child of Adam, "abide here forever." Science may resolve the mysteries of nature; but there are solemn questions coming up at intervals out of the depths of the soul, to which it can offer no reply. There is a province of thought, over

which the minister of religion presides alone, and that embraces all that is most vital to our well-being. If he know how to do it, he can make himself heard above all the din and uproar of the world: there is an inner chamber of the soul, if he can only find the way into it, where the lowest whisper of God's truth becomes audible. What is the clue that will guide him thither? He must first have communed with truth in the secret closet of his own soul; he must have heard the voice of the Spirit speaking there, revealing to him his own necessity as a dying sinner, showing him how that necessity can be provided for, disclosing to him "Christ the wisdom of God and the power of God." This inward experience must be his guide to the hidden door of his neighbor's heart; out of his own consciousness he must address the consciousness of his hearers; and fire will kindle fire. No artificial rules, no anatomizing of other men's productions, no outside study of human nature, can teach us where lies the avenue that leads to the sinner's heart. No art of rhetoric can waken those cords of genuine religious feeling, that give out such music of praise as angels delight to hear. The preacher can tell his people only what God has first told him. Let him speak out of the abundance of an enlightened heart, and, whether he speak by rule or not, *he will secure attention*; without which it will matter little what he says.

Now if we should undertake to lay down *the laws of sermonizing*, they would be simply such as are necessarily evolved from the principle just stated. The preacher, who would move the hearts of others, first looks back to see what it was that moved himself; and he finds that it was a certain, *distinct, definite* truth. His primary aim, therefore, is to handle the word with *definiteness*. Vague generalities, abstract disquisitions upon vice and virtue, formal descriptions of the properties and uses of things, stale propositions which no one denies because they are so obvious, and no one cares for because they are so trite, may serve to fill up the half hour which custom obliges us to occupy; but then the clock on the gallery, with its monotonous tick, could exhaust the time just as effectually. And no wonder that, under this infliction, the eye of the hearer wanders wearily from the watchman in the pulpit to the watch on the wall, and he is mightily relieved when the two together strike the close of the profitless hour.

If the preacher would hold the attention of his auditors, they must perceive that he presents to their consideration a definite *subject*. If it be his design simply to develop the

statement of the text, let that which is really the thought of the text, its true import, be set forth. We do not here refer to the habit which some have of using passages of Scripture upon the principle of accommodation; but to the fault into which many fall, of being led away by the sound of the words, without considering their real meaning; or of being attracted by some side-view, so that the direct import of the text is lost. By way of giving his minister a delicate hint in this connection, an eminent lawyer in our vicinity once requested his spiritual teacher to preach from the passage, "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance;" adding courteously, that if he might be allowed the liberty, he would like to suggest the following mode of treatment: I. There is joy in heaven. II. There is one sinner that repenteth. III. There are ninety and nine just persons which need no repentance. We think that sermons may be heard occasionally, which are constructed somewhat after this model.

If the text be used as introductory to a topic, which it is supposed merely to suggest or imply, let that topic be something in particular, and not every thing in general. It is very desirable that the people should be able to tell, after leaving the church, what they have been taught, or what the preacher intended to teach them. If this principle were more rigidly recognized, the complaint which is now so common, that sermons are all alike, would soon be confined to those captious critics, with whom this sort of censure is an indispensable luxury. Where each subject has its own peculiar identity, there will necessarily be a wholesome variety in the material of our sermons. It will not be needed that we should go beyond the legitimate boundaries of the Gospel, and search the realms of science and history and philosophy, in order to interest, as well as edify our congregations. We shall not feel ourselves called upon to amuse the people with "incidents of travel, seasoned with moral and religious reflection;" or entertain them with recent discoveries in astronomy and geology; or furnish a synopsis of the more serious occurrences of the week, with appropriate improvements; or occupy them, Sunday after Sunday, with the statistics of the "various moral and benevolent enterprises of the day;" we shall have enough to do without this, and it will not be required at our hands.

Having a definite subject, it is important that it should have a *definite treatment*. It may be thought that this is attained by an orderly distribution of the heads of discourse, and by a distinct expression of whatever is intended to be ex-

pressed. But intelligibleness is one thing, and definiteness is another ; a statement may be very clear, and still have no very direct connection with the subject which it is intended to illustrate. Every distinct topic ought to suggest its own distinct train of thought and illustration, and so the whole discourse have a life of its own ; but some preachers would appear to keep in their possession a set of movable slides, each representing a particular doctrine, which, Sunday after Sunday, they slip through the lantern, sometimes in one order and sometimes in another, until the time devoted to this "luminous exhibition of truth" is over, and then the light is extinguished.

The notion prevails in many quarters, that every sermon must contain a certain class of truths, or fixed formulas of truths, or there exists a vital defect. What these formulas shall be, depends upon the school of theology, to which the individual happens to belong. One will say, "our Rector has given us an able and eloquent sermon to-day, but he has not said a word about the Church ;" when perhaps every sentence has been imbued with the spirit of sound Church doctrine, and every word is in entire accordance with her authoritative teachings ; only the preacher has not thought it necessary to assert the doctrine of Apostolical Succession, or some similar truth. Another will say, "The sentiments to which we have been listening are very excellent, but we have not had the Gospel preached ;" understanding by the Gospel, the dogmatic statement of man's lost and ruined condition by nature ; his justification by faith alone without works, and the cognate doctrines ; while, it may be, that the principles which the preacher has declared, have glowed with the very interior life of the Gospel of Christ.

If the speaker knew that he would come in contact with his auditors but once in their lives, that the existing opportunity were the only one that he would ever enjoy to lead them into the way of life, he might do well to set before the people, as compactly as possible, a compend of the whole Gospel ; but where, for a long course of years, the same congregation come up to the same house of prayer, to be edified by the same lips, it admits of reasonable doubt, whether they will be likely to grow up into a very vigorous Christian manhood, if they are constantly fed with the same thin dilution. In addressing a baptized congregation, nurtured from infancy in the Church, and enjoying all her blessed privileges, it may safely be presumed that they know something of the outline of Christianity ; and while the greatest care should be taken,

that they be all "rooted and grounded in the faith," it may sometimes be expedient to "leave the first principles of the doctrine of Christ, and go on unto perfection."

As definiteness in the selection of subjects will necessarily induce variety, so definiteness in the mode of their treatment will lead to the exercise of *actual thought* in preparation for the pulpit. We do not mean to insinuate that sermons are ordinarily produced without labor,—perhaps the preacher generally endures a degree of fatigue in preparing his discourse, proportionate to that of his audience in hearing it,—but that toil may be expended in devising new ways of saying old things, in a novel adjustment of venerable material, in concocting something which shall appear to be a respectable substitute for thought. This however can hardly be considered as the highest kind of labor; nor in its results most likely to profit those for whose sake it is endured.

"What then!" is here exclaimed, "shall the ministry of Christ forsake the simplicity of the Gospel, to give us the crude results of their own thought? Do we go to church to exercise the reason, or to feel the power of truth? Shall the preacher soar above the heads of his people, transcending their capacity, and the ordinary bounds of their knowledge? Has not St. Paul said, that he came, not with excellency of speech, or of wisdom, declaring the testimony of God?"

He has said this, but immediately adds, "Howbeit, we speak wisdom among them that are perfect." When the mass of modern sermons evince the same thoughtfulness which distinguishes the writings of St. Paul, the mouth of criticism will be effectually closed.

It would be folly to suppose that a congregation can be profited by preaching which is incomprehensible. But the work of instruction presumes that the instructor will go somewhat in advance of those to be instructed; if he merely follow them, or keep pace with them, it is not easy to see how they are to be benefitted; and if the necessities of those who possess the lowest modicum of intelligence are to be met, ought not the condition of more highly cultivated minds sometimes to be recognized? Is it indispensable that *everybody should understand every thing that is said in the pulpit*? Must strong men, as well as babes, be fed continually with milk?

It has been well observed by Prof. E. A. Park, of Andover: "It is more than one age too late to acquire the respect of a congregation by superficial and common-place teaching. Simple truths are on the wings of the wind. Our popular reli-

gious literature has carried them to every man's fire-side. The Churches demand a higher instruction and an ampler reasoning from the pulpit than can be gleaned from the narratives of the nursery. They may be pleased for a time with the pleasant voice and the pathetic tale, but like the prodigal, they will soon turn away from the husks, and long for more nutritive aliment. Men who are not thinkers wish to be addressed as if they were. Unlettered men do not wish to have their minister imply by his style that he is making a great effort to become simple enough for their comprehension. The preacher who appointed a service for the lower classes and the ignorant of his flock, had 'fit audience though few.' The hearer who complained that he did not receive his 'money's worth' at church, because his pastor, instead of preaching in the Greek language, which he had understood to be a superior one, preached only in the English, which even poor men used without salaries, uttered the language of many, who demand that a sermon be elaborate, even if they be less capable than they choose to be reputed of comprehending its instructions."

It is no doubt true that we should go to church, that we may be made to feel the power of truth, rather than to exercise our reason upon it. The design of Gospel preaching is to impress the heart, and renew it. But how is this result to be produced? How is the fountain of genuine, religious emotion to be reached? Can men be made to feel, simply by being told that they ought to feel? True feeling comes as the result of a process of reflection, and its intensity is ordinarily proportioned to the intensity of our mental operations. "When I consider, I am afraid." "While I was musing, the fire burned." There is a species of animal excitement, which exists only upon the condition that the exercise of reason, or intellectual activity, be suspended; but this is the fire which consumes life, instead of cherishing it.

To feel the power of truth, that truth must be *discerned*; not merely known as a dogma, as an abstract generalization, but seen in all its concrete life, in its distinct individuality, in its speciality of relation to my own condition and destiny; it must thus be *apprehended*, and brought home to my consciousness, be made to touch the *bare nerves* of the soul, and their quivering will tell when its power is felt. If he would so exhibit the truth as to bring about this result, there is surely room enough for the exercise of the preacher's intellectual activity.

But still it is feared that the "simplicity of Christ will be vitiated," if we attempt to go beyond the plain, unadorned

proclamation of familiar, dogmatic truth. We allow that the ministers of Christ are sent, not so much to prove, as to preach, or proclaim the Gospel. We do not mean to say that they should occupy the attention of the people with the forms of logic, or amuse them with the ingenious products of their own fancy. Their vocation is, to declare and unfold "the truth as it is in Jesus." This truth may be all summed up in a brief, comprehensive creed: would the habitual repetition of that creed be considered an adequate substitute for preaching? It is a simple process to commit that form of words to memory: in the moment that we go beyond this and attempt to develop its meaning and show the mutual relation of its several truths and their practical bearings, we are in danger of corrupting its simplicity. Shall this danger deter us from attempting such an analysis?

Because the vain-glorious preacher substitutes his own visionary speculations for the doctrine of Christ, it does not follow that the ministers of religion should systematically avoid the exercise of thought. The whole meaning of the Gospel does not lie exposed on the surface to every superficial glance. There are depths of wisdom in it, which it requires a patient and earnest inspection to fathom. The people have a right to look to the clergy for the results of such inspection. So long indeed, as public sentiment demands such incessant sermonizing, so long as it is asked of the preacher to produce his two or three sermons in every week, we must ordinarily expect a wearisome iteration of the common-places of truth: the cistern that is drawn upon continually, must discharge into itself again, and thus the same waters be made to supply the continuous draught; but this is an evil that will in time rectify itself. When it is seen that, amid incessant utterances from the pulpit, there is still a "famine of the word," and the cry, "My leanness! My leanness!" sounds from every quarter, it will be felt that one discourse, from which something may be learned, is better than three, from which we learn nothing. The conviction is already abroad, that there is too much unprofitable preaching: unprofitable, not because positive error is inculcated, but because positive, living truth is not preached.

Strange notions many seem to have, of what constitutes truth. Strange is their want of confidence in the truth, when they are so afraid that it will evaporate in the handling. We must not analyze a doctrine, we must not seek to detect its vital principle, the very secret of its power, lest in the process it turn to vapor, or lose some constituent element. We may describe in general its properties and uses, as they strike the

eye, we may measure it, and weigh it, test its color, and catalogue its qualities; but it is counted perilous and sacrilegious to penetrate its hidden life.

Revelation authoritatively declares certain dogmatic forms of truth, which should be the basis of all our preaching; but there is a certain dynamical law pervading those forms, by virtue of which they become resolved into spiritual forces. In the evolution and application of this law, the human reason, or our native gift of thought, is legitimately exercised. The dogmas, or facts of Christianity, as such, lie beyond the reach of our philosophy; they are fixed, authoritative truths, matter of belief, and not of speculation. Reason could never have discovered them; reason has no right to sit in judgment upon them. I receive the doctrine of the Incarnation implicitly, because it is revealed in Scripture; I have nothing to do with the question, *how* it could be. But when I would know the scope of this doctrine, its profound meaning, its relation to the human race and to my own destiny, there is opened to me a field of thought, upon which I have a right to exercise my faculties, and which I must investigate, if I would have the full benefit of the truth.

It is a sorry compliment to say of preaching, that it costs no effort to comprehend it; for the inference is, that the preacher has made no effort to comprehend his subject. Truth may be very simple, and very simply stated; and yet it may task the whole man fairly to apprehend it. It is not ambitious preaching, fine preaching, that we want, we have enough of that; pyrotechnic displays of oratory in the pulpit may be very popular, but they are very profitless; we need a plainer preaching than we have; fewer stereotype beauties of diction, but more of true thought; simpler words, but a profounder meaning; less which comes from the memory, and more which comes from the preacher's living consciousness; fewer frosty diagrams, and a freer play of the heart.

This leads us to the last consideration that we intended to suggest, and that is the want of greater unction in the pulpit. We have, perhaps, in our day, a full share of what is called *energetic preaching*, a sort of professional earnestness, in which the physical effort appears to keep somewhat in advance of the spiritual. The preacher seems to feel that a certain amount of animation, of some sort, will be expected of him; very probably he is conscious that his discourse does not possess in itself a very large proportion of this desirable element; and what is wanting in one respect, must be made up in another.

Now it is indispensable, in order to real earnestness of utterance, that the speaker should feel, not only that he has important truth to present; but also that he has that truth before him in such a shape, that its importance will become apparent. Let him be conscious that, by intense reflection upon it, he has acquired a right of property in the truth, so that he can offer to the people that which belongs to him; let him be conscious that he has something to say, which is not only true, but has been seen by him in its *true life*; let him be conscious that he has so accurately measured and bounded the great verities of which he speaks, that he can show them to others, just as he himself has apprehended them; let him, above all, have "the mind of the Spirit," without which, a clear, spiritual perception is impossible; and then he may safely allow tone and emphasis and gesture to take care of themselves; the inward fire will gleam through the portals of the body, let the eye and the tongue and the hand fashion their movements as they will. But when one says to himself, "now it becomes me to *appear* to be in earnest," it is not possible that he should *be* in earnest; for deep emotion is never self-conscious. While it lasts in full vigor, it takes exclusive possession of the soul, and drives out all meaner occupants.

The only *rule*, therefore, that is needed in order to give an air of earnestness to our discourse, is *to be* in earnest. All the defects which characterize our modern preaching, centre here. The working up by rule, of formal discourses, as a stated, weekly task; the perpetual reiteration of mere forms of speech, threadbare metaphors, faded beauties of diction, mouldy proverbs, so "stale, flat, and unprofitable," would cease. The pulpit would no longer seem to be hung round with icicles, and incongruously ornamented with artificial flowers. It would shake with fewer spasms of convulsive eloquence; the preacher's heart would beat with the regular and healthy throb of vigorous life, and "his word would distil as the dew." Unto him would men give ear, and wait, and keep silence at his counsel. The secret of God would seem to be manifested in the tabernacle. When his words were as goads, they would still be felt to be wise words. The heart of the people would be bowed, as the heart of one man, before the majesty of truth. The word of the Lord would have free course and be glorified.

AMERICAN ECCLESIASTICAL HISTORY.*

THE manuscript copy of the following pages was delivered to the subscriber by Bishop White, with the request that it might be published, when it could conveniently be done. It will be found chiefly valuable for reference in Pennsylvania, as it consists of abstracts of Conventional proceedings in that Diocese. There are, however, many points of interest to Churchmen at large, as presenting the view of an important Diocesan Convention on questions of a general nature.

It seemed to the subscriber due to the memory of Bishop White, to commence this department of the Review, by complying with his request to publish, even though it should compel him to withhold documents that would probably be more generally interesting. Of these he has an abundant supply for future use, which he hopes will afford, in their variety, satisfaction and information to Churchmen, curious in matters relating to our early Ecclesiastical History.

F. L. HAWKS.

New York, March 1, 1850.

ART. VI.—A NARRATIVE OF THE ORGANIZATION, AND OF THE SUBSEQUENT PROCEEDINGS OF THE PROTESTANT EPISCOPAL CHURCH IN THE COMMONWEALTH OF PENNSYLVANIA. BY WILLIAM WHITE, D. D., BISHOP OF THE PROTESTANT EPISCOPAL CHURCH IN THE COMMONWEALTH OF PENNSYLVANIA.

ADVERTISEMENT.

The design of the following Narrative is to lessen the injuries arising from the little care bestowed on the preservation of the Journals, as they come from the press. They are considered as ephemeral and become wasted on any of the domestic uses, to which they so readily present themselves. Yet it often happens in conversation, and sometimes in ecclesiastical debate, that it is desirable to obtain information from them, when they are not at hand to be resorted to. In consideration of this, the narrator entertains the idea that a small production embodying the Organization of the Church, and its trans-

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actions during the half of a century will be a convenient deposit, with any person feeling an interest in its concerns. Our Journals are rendered the less interesting by the circumstance, that they do not contain judicial determinations. Among us, every thing of this sort is subjected to another department, created for the purpose. Although we value this feature in our system, yet it is unfavorable to the contents of our Journals being matters of curiosity, beyond the times of the transactions recorded in them. Still such a publication as this may be of use alike to the clerical and to the lay deputies of our Conventions; especially as it often happens, that subjects are brought forward, which had formerly been considered and set aside, on grounds which if known, would have prevented a renewal of them at the unnecessary expense of time.

On some day in the first week of November, in the year 1783, there assembled by appointment, at the house of the Author of this Narrative, besides himself, the Rev. Dr. Samuel Magaw, Rector of St. Paul's Church in this city, and the Rev. Robert (since Dr.) Blackwell, assistant minister of Christ Church and St. Peter's, within the same; of which two churches, in parochial union, the Author was Rector. It was understood that they should compare their several opinions, in reference to measures for the organization of the Church in this State, with the view of extending the Organization throughout the Union, it seeming that something of the sort was essential to the continuance of our Communion, the annihilation of which was threatened by the circumstances of the times. It was agreed by the three conferees, that the Vestry of the united churches of Christ Church and St. Peter's, and the Vestry of St. Paul's Church, should be requested by their respective Rectors to appoint committees, for a conference with their three parochial clergy on some future day. This was the first step here known for the giving of a beginning to measures directed to the said important object. While it is recorded as historic fact, there is entertained the persuasion that there existed in the minds of American Episcopalians generally, the expectation of an agency in this concern, and the conviction, that it was necessary for the perpetuating of the Faith, the Discipline, and the Worship, descended to us from the Mother Church of England.

On the 13th of the same month, the Vestry of Christ Church and St. Peter's appointed three laymen from each of these churches, as its representatives, and about the same time, a similar appointment was made by the Vestry of St. Paul's.

On the 29th of March, 1784, the said conferees met at the house of the Author; and the issue of their deliberations was, that the subject should be brought before committees of all the congregations in this State, with the view of its being extended to the congrega-

tions throughout the civil union. On the 31st of the same month, the conferees met at Christ Church. They chose the Author as their chairman; and agreed on a letter to be signed by him, and to be sent by him to each of the few clergy in the State, and to some influential laymen in each of the congregations destitute of a minister. Such a letter was accordingly drawn up and sent, and may be seen in the printed Journal of that period.

The only Episcopal clergymen in the State were the Rev. Mr. Currie, who had formerly been a very respectable Missionary of the Society for the Propagation of the Gospel, but who had discontinued his ministry because of his great age—the Rev. Joseph Hutchins, settled in Lancaster, and the Rev. John Campbell, settled in Carlisle. Of these two, the former had lately arrived from Barbadoes, of which Island he was a native, but had been educated in the College of Philadelphia; and the latter was a native of the State, but had resided for some time in England, from which he had lately returned. There was also a Rev. Mr. Illing, officiating in the country churches of Lancaster county. He had been ordained by the Bishop of London, immediately before the revolutionary war, but never performed any act, or made any communication indicating the desire of joining with his brethren in the organizing of the Communion.

The number of churches then in the State was 16. The most of them were very small in size and in population; and no one of them out of the city, had been competent to the maintaining of a Pastor, without the aid of the Society in England, whose stipends were now withdrawn. To account for the smallness of Episcopalian population in Pennsylvania, it should be remarked, that there never had been an emigration of them in any large body from the mother country; the first settlers being of the people called Quakers, but "Friends," according to the modern phraseology preferred by them; and the subsequent accessions, in large bodies being from Germany, consisting of Lutherans Reformed and Roman Catholics, and of settlers from the north of Ireland. Of these, almost all were of the Presbyterian denomination. Hence it happened that there were only a scattered few who professed themselves of the faith and worship of the parent country.

At this juncture, there was something very peculiar in the condition of the Episcopal congregations, existing in the various districts of the United States. While they were subjects of the colonial governments, they were connected, through the medium of the Diocesan superintendence of the Bishop of London. This tie of union being broken by an act of Divine Providence, there was no channel through which they could carry their common desires into effect, which created the necessity of their constituting a representative body, who would be the organ of their wishes. To have devolved such a trust on the small remnant of the clergy, would not only, it was thought, be wanting in the requisite weight of authority and of influence, but be contrary to the maxims which had always governed

in the Church of England ; the consent of the laity in Parliament being held necessary by the Courts of Justice, to whatever is allowed to operate in the shape of ecclesiastical law. It is a principle familiar in the jurisprudence of that country, and may be seen established in the 8th Book of the immortal work of Richard Hooker. It has been thought expedient to say thus much on the subject of Lay Representation, because, when it was introduced into the religious counsels of Pennsylvania, there arose in some districts serious doubts and misgivings which, for a long time, have happily subsided. After the meetings held on the 29th and 31st of March, 1784, there was held a similar meeting in Christ Church, on the 24th and the 25th of the ensuing May. There were present 4 Clergymen, 11 of the Laity. The Author was chosen chairman, and Wm. Pollard was chosen clerk. There was drawn up and passed, an Act of Association, which was signed by all the members present, and became the connecting bond of all the clergy and of all the congregations in the State. It gave existence to the Convention as an organized body ; to meet annually, and at other times, when summoned agreeably to a provision therein made.

From the time that the counsels were begun for the organizing of the Church, there also began counsels for the reviving of the Corporation for the widows and children of deceased clergymen in New York, New Jersey, and Pennsylvania, included in similar Charters from the three Colonial Governments ; the same persons being designated as members under each of the Charters. The meetings of the Corporation had been suspended during the Revolutionary War ; but as some of the stock had survived the ruinous havoc of depreciated currency, it was expedient to bring the material furnished into operation. The correspondence of the clergy of Pennsylvania with those of the two other States, was carried on through the instrumentality of the Rev. Abraham Beach, of New Brunswick. The result of the correspondence were endeavors to get together as many of the clerical members as possible, on a day towards the end of the month of May. The two objects were made coincident, and New Brunswick was appointed as the place of meeting.

On the day agreed on, there assembled in that city, from New York, the Rev. Benjamin Moore and the Rev. Thomas Moore ; from New Jersey, the Rev. Abraham Beach and the Rev. Uzal Ogden ; and from Pennsylvania, the Author, the Rev. Dr. Magaw, the Rev. John Andrews, and the Rev. Robert Blackwell, who had lately been received from Maryland. The meeting was opened by divine services, with a sermon by the Author, who was desired to preside. The members from Pennsylvania communicated to their brethren what had been done in their State, with their wishes that similar measures might be adopted in the other two States. No fault was charged on the points proposed. But some of the brethren present having joined with the clergy of Connecticut in recommending the Rev. Samuel Seabury, D. D., for consecration in England, they judged

that it would be inconsistent in them to be parties in any other measures, until the issue of their said act should be known. Consequently, there was not taken any step, which could properly be here a matter of record, in the concerns of Pennsylvania. But there was a unanimous consent to exertions to produce as general a meeting as possible to be held in New York on a day in the ensuing October. This led ultimately to an entire organization, and is therefore to the purpose of the present narrative.

There assembled in New York, on the day appointed, not only deputies from the three States which had concurred in the appointment, and who took up with effect the design of renewing the clerical Corporation, but divers from other States, acknowledging their conviction of the greatest need of measures for the arresting of the declining condition of the Church. The deputies assembled did not possess the power of acting definitely on any subject. But they agreed in a recommendation to the Church in the several States, to unite under the few following articles. 1st, That there be a General Convention of the Protestant Episcopal Church in the United States of America. 2d, That the Episcopal Church in each State send deputies to the Convention, consisting of clergy and laity. 3d, That associated congregations in two or more States, may send deputies jointly. 4th, That the said Church shall maintain the doctrines of the Gospel as now held by the Church of England, and shall adhere to the Liturgy of the said Church, so far as shall be consistent with the American Revolution and the Constitutions of the respective States. 5th, That in every State where there shall be a Bishop duly consecrated and settled, he shall be considered as a member of the Convention ex-officio. 6th, That the Clergy and Laity, assembled in Convention, shall deliberate in one body, but shall vote separately; and the concurrence of both shall be necessary to give validity to any measure. 7th, That the first meeting of the Convention shall be at Philadelphia, on the Tuesday before the Feast of St. Michael next, to which it is hoped and earnestly desired, that the Episcopal Churches in the several States will send their Clerical and Lay Deputies, duly instructed and authorized to proceed on the necessary business herein proposed for their deliberation.

THE 1st ANNUAL CONVENTION OF PENNSYLVANIA.—It was held on the 23d of May, 1785. It was opened with divine service and a sermon by the Author. The foregoing articles, agreed on in New York, having been sent to the several Vestries in this State, and concurred in by them, there was held a Convention of the said Churches on the 23d and 24th of May, 1785. The place of meeting was Christ Church, Philadelphia. There were present 6 Clergymen and 7 Lay Deputies. The Author was chosen President, and Samuel Powell, Esq. was chosen Secretary. There were passed five articles, declaring the proper quorum, and regulating the manner of voting.

An Act of Association was framed, having a binding operation on the body and on all successive Conventional Meetings. It was signed by all the members present. Clerical and Lay Deputies were appointed to represent the Church in the Convention to be held in New York in the following October. There was appointed a Committee to carry on all necessary correspondence; and to superintend the printing of the Act of Association, and to transmit the same to the several Congregations in the State; and in general to transact all business relative to the concerns of the Church therein.

THE 2d ANNUAL CONVENTION.—It was held in Christ Church on the 23d and 24th of May, 1786; and by adjournment, on the 3d and the 6th of October, in the same year. The Author was chosen President, and the Rev. Dr. Magaw was chosen Secretary. The Clergy present were four, and the Lay Deputies ten. The question was proposed whether, consistently with the Act of Association, Clergymen not having Parochial Cures, could be admitted members of the Convention, and a motion being made embracing all without this distinction, it was determined in the negative. Three rules were passed to govern in debate. A Committee of three Clergymen and two Laymen were appointed, to consider of the Book of Common Prayer, proposed by the General Convention assembled in New York in the preceding October, and to report thereon. And doubts having arisen in regard to the third fundamental article established in Philadelphia, and the fourth fundamental article proposed in New York, so far as they require adherence to the Liturgy of the Church of England; which articles are recognized and affirmed by the Act of Association; it was referred to the said Committee to consider, whether it be necessary that a supplement be made to the Act of Association; and to report such supplement, if necessary, to this Convention. The question was proposed, whether Deputies to this Convention may delegate the powers of their appointment to others, and it was determined in the negative.

Clerical and Lay Deputies were elected to represent this Diocese in the next General Convention.

The Committee appointed to consider the Book of Common Prayer, made their report concerning the same. The report contained sundry proposed amendments. They were adopted, and ordered to be laid before the next General Convention. This was done: but there being various proposed amendments from other Dioceses, and the Convention not being possessed of authority to decide definitively on their respective merits, it was moved and resolved that they be all referred to the first General Convention which shall assemble, with full power to establish a Liturgy for the whole Church. An adjournment to the 14th day of September was unanimously agreed on: it being nearly coincident with the time of the General Convention, which was summoned to meet in Wilmington, on the 10th of October. Notice of the adjourned meeting was sent

to the several congregations, and it was announced to them that the object of the meeting was the election of a Bishop to proceed to England for consecration: letters having been received from the Archbishops of Canterbury and York, announcing that they had procured an Act of Parliament, empowering them to that effect. That communication and another from the Archbishops and the Bishops jointly were read. The election was held; and there was a unanimous choice of the Author as Bishop. For the meeting of the expense of the voyage of the Bishop elect to England, it was resolved to raise 200 guineas, or £350 currency; the sum to be apportioned among the congregations of the Diocese.

The 2d Tuesday in May, 1787, was appointed for the next Convention.

THE 3d CONVENTION.—This was held in Christ Church on the 15th of May, 1787. There were present of the Clergy, including the Bishop, five, and of Lay Deputies, nineteen. After the opening of the Convention with prayer, the Committee of Correspondence and Advice, reported their proceedings in the obtaining of consecration of the Bishop elect; the successful issue of which was now attested by his presence. Also, his letters to them, during his absence in England, were read. The Bishop laid before the Convention the instrument of his consecration, under the hands and the seals of the Archbishops of Canterbury and York, and of the Bishops of Bath and Wells and Peterborough: also an instrument under the signatures of the Notaries Public, attesting the due record of the consecration in Doctors Commons. A committee was appointed to consider and report the proper time for holding the annual meeting of this Convention; and further on appointing a committee or council with whom the Bishop may advise in the discharge of the duties of his office, in the recess of the Convention; also on the manner of appointing said committee or council.

It was ordered, that those proceedings of the General Convention, which have a more immediate relation to the Church in this State, form a part of the minutes of the Convention.

The deputies of this Convention, to the General Convention in October last, reported an act of that body, by which the Nicene Creed is restored; the article of Christ's descent into hell is replaced in the Apostle's Creed; the 10th article of the General Constitution is newly modified; and the 4th article of Religion in the proposed book, is accommodated to the Creeds.

The Committee appointed to consider of the most proper time for holding the annual Convention, reported the 2d Tuesday after Whitsunday. The same committee reported that there should be appointed a Council of Advice and Correspondence, with whom the Bishop may consult in the discharge of his office. These reports were sanctioned; and a Council of Advice was chosen, consisting of three Clergymen, and three Lay members.

THE 4th ANNUAL CONVENTION.—It met on the 24th of May, 1788. After prayers, the Rev. Dr. Magaw was chosen Secretary. There were present, including the Bishop, five Clergymen and fourteen Laymen. Clerical and Lay Deputies were elected, to represent the Church of this Diocese in a General Convention, if it should be held before the next annual Convention of this Diocese.

A Council of Advice was chosen for the current year.

It was enacted, that if at any time any member or members appointed to the General Convention should decline, or be unable to attend, on notice given to the other members of the same order, they shall appoint a substitute or substitutes.

THE 5th ANNUAL CONVENTION.—It was held in Christ Church on the 9th of June, 1789. Four Clergymen, including the Bishop, and 11 Lay members, were present. After Prayers, the Rev. Joseph Bend was elected Secretary: the Rev. Dr. Magaw declining a reelection. Provision was made for the defraying of the expenses of the Convention. The Bishop was requested to revise the canons of the Church of England, and to prepare such as will be suitable to the circumstances of this Church.

There was an election of Deputies to the ensuing General Convention, and of a Council of Advice for the current year. The Rev. Mr. Bend was appointed Treasurer of the moneys raised for the defraying of the expenses of the Convention.

The Deputies to the General Convention were instructed, that for any one of their number who should decline or be unable to attend, a substitute should be provided.

THE 6th ANNUAL CONVENTION.—The same was held in Christ Church, Philadelphia, on the 1st of June, 1790. There were present of the Clergy, including the Bishop, eleven, and of Lay Deputies, eight. After prayers by the Rev. Mr. Bend, he was chosen Secretary. A resolution was moved, to the effect, that every Clergyman of the Protestant Episcopal Church in this State, who is entitled to the privileges of a citizen therein, shall be entitled to a seat in the Convention of the said Church. The proposed resolution had a reference to the case of the Rev. Dr. Smith, who, having returned from Maryland, to reside in Philadelphia as Provost of the College, had sent in a claim to a seat in the Convention. The resolution was postponed. But in its bearing on the case of the Rev. Dr. Smith, it was resolved, that he was entitled to a seat.

The Committee appointed on the subject of clerical membership, made report of a resolution which was adopted; to the effect, that every Clergyman of the Episcopal Church, resident in the State, and a citizen thereof, shall have a seat in the Convention, although without a pastoral charge.

A Committee was appointed for the publishing of 200 copies of the Journals of the Convention, with the account of the meeting which gave rise to it.

The Rev. Mr. Bend was again chosen Treasurer of the moneys raised to pay the expenses of the Convention.

The Constitution of the Protestant Episcopal Church in the United States of America was read. And notice was given that it is proposed to consider and determine on, in the next General Convention, the propriety of investing the House of Bishops with a full negative on the proceedings of the other House. It was moved and determined, that in the case of the Rev. Elisha Rigg, in Deacon's Orders and a candidate for Priest's Orders, it be recommended to dispense with the knowledge of the Greek language, in consideration of other qualifications for the Gospel ministry.

THE 7th ANNUAL CONVENTION.—The meeting of this Convention was on the 21st of June, 1791. The number of Clergymen present with the Bishop was eleven, and of Lay Deputies, thirteen.

After Prayers read by Mr. Clarkson, he was chosen Secretary.

Agreeably to an existing provision, it was recommended by two thirds of the members of the Convention, that the knowledge of the Greek and Latin languages be dispensed with in the examination of Mr. Joseph Turner for Holy Orders, in consideration of other qualifications necessary for the Gospel Ministry.

Clerical and Lay Deputies were appointed to a General Convention, if held, and provision was made for substitution in the case of any who should decline or be unable to attend.

The General Convention having required the instituting of a Standing Committee in every Diocese, for certain purposes defined; this Diocesan Convention passed an Act providing that the members of the Council of Advice shall be the said committee, and ordaining further rules for the constituting and governing of the combined body.

There was a choice made of the members of the Council of Advice and Standing Committees.

The Rev. Mr. Clarkson was chosen Treasurer. Deputies to the General Convention were elected; and they were instructed to press, at any meeting of that body, and before such meeting, if any fit opportunity should offer, the necessity of further election in some of the States, of persons to be consecrated Bishops, in order that the Succession may be secured.

THE 8th ANNUAL CONVENTION.—It was held on the 5th of June, 1792. Seven Clergymen besides the Bishop, and 15 Lay Deputies, were present. After Prayers were read by the Rev. Mr. Clay, John B. Gilpin, Esq., was chosen Secretary.

Deputies to the General Convention were elected; as were the members who should compose the Council of Advice and Standing Committee; and provision was made for the supply of the places of those who should decline, or be unable to attend.

The Deputies to the General Convention were instructed to urge therein, an ample appointment of the Clerical order, to the Episcopacy in the several States, to perpetuate the Episcopal Succession.

It was enjoined on the Secretary of the Council of Advice and Standing Committee, to lay the minutes of the preceding year's business annually before the Convention.

The Convention adjourned to meet in Philadelphia, at 10 o'clock on the appointed day.

THE 9th ANNUAL CONVENTION.—They met on the 28th of May, 1793. There were present, the Bishop and seven other Clergymen, and ten Lay Deputies. After Prayers read by the Rev. Slater Clay, he was chosen Secretary, and the Rev. Dr. Blackwell was chosen Treasurer.

There were chosen Deputies to the General Convention, and the members of the Standing Committee and Council of Advice.

There appeared sundry members of this Church, deputed by members of the same in their respective townships, who have formed themselves into Congregations for the purposes of Church communion, and with the intention of building Churches in certain designated places.

The Convention requested the Bishop to dispense with the knowledge of the learned languages, in the case of Mr. Robert Davis, in his examination for Holy Orders. The same was applied for in favor of Mr. Caleb Hopkins, but was referred to a Committee, to be reported on at the next Convention. The next Convention was appointed to be in Philadelphia, in Christ Church, on the annual day, at 10 o'clock.

THE 10th ANNUAL CONVENTION.—This was held on the 17th of June, 1794. There were present the Bishop and five other Clergymen, and of Lay Deputies, eight. After Prayers by the Rev. Mr. Turner, the Rev. James Abercrombie was chosen Secretary. It was resolved, that it be recommended to the Bishop, in the case of Caleb Hopkins, to dispense with the knowledge of the Latin and Greek languages, in his examination for Holy Orders.

A recommendation was granted to the Committee in New York, appointed by the General Convention to superintend the printing of the Book of Common Prayer, for the permission of certain individuals to print the same separately.

There was the election of Deputies to the General Convention, and of a Standing Committee and Council of Advice. It was resolved, that six weeks preceding the next General Convention, the Secretary shall give notice to every Clergyman, and where there is no Clergyman, to the Wardens of every congregation, of the place and time of meeting. The next Convention was appointed to be in Christ Church, Philadelphia, on the annual day, at 10 o'clock.

THE 11th ANNUAL CONVENTION.—It was held on the 20th of June, 1795. The Bishop, with five other Clergymen, were present; as were also eleven Lay Deputies.

After Prayers by the Rev. Mr. Abercrombie, he was chosen Secretary. The Convention passed seven canons, which have been since superseded by canons of the General Convention on the same subjects. Those now passed were—Of Presentments—Of Inquiries on Presentments—Of Penalties—Of Assessors on Trials—Of the Trial of a Bishop—Of the removal of Ministers from any State into this, and—Of the celebration of Marriages.

The two following resolves were moved and adopted—that the several vestries be advised to apply to the proper authorities for Charters of Incorporation; having first submitted them to the Bishop and the Council of Advice for their approbation; and so framing those instruments as to render them, throughout the State, as nearly similar as local circumstances will admit, and that the vestry of every congregation vacant now or at any future time, should have a provision for a term not less than three years, to such minister as shall be duly elected and settled: the rents of Glebes being applied, during vacancies, to create capital funds, bearing interest, for the use of future ministers; excepting where the donors of such Glebes may have applied any parts of the rents thereof to other pious purposes.

It was recommended to the Bishop to dispense with the knowledge of the Latin and Greek languages, in the case of Absalom Jones, a colored man, ministering in the African Church of St. Thomas, in the city of Philadelphia, with the proviso, that the same shall not be understood to entitle the African Church to send a Clergyman or Deputies to the Convention, it being stated, that this provision is in consideration of their peculiar circumstances at present.

The Council of Advice were authorized to print the last five Journals, including the present. Deputies to the General Convention, and members to constitute the Standing Committee and Council of Advice, were elected.

The next Convention was appointed to meet in Christ Church, Philadelphia, on the annual day, at 10 o'clock.

THE 12th ANNUAL CONVENTION.—It was held in Christ Church, Philadelphia, on the 24th of May, 1796. There were present, the Bishop and five other Clergymen, and of the Lay Deputies, ten. After Prayers read by the Rev. James Abercrombie, he was chosen Secretary.

It was resolved, that in order to provide a fund for the printing of the Journals, and defraying other incidental expenses, the associated Churches shall annually contribute one per cent. on the salaries paid to their respective ministers.

On the presentment of a petition for an amendment of the 6th canon of 1795, the same was negatived.

A Canon was enacted, that in the case of the misbehavior of any minister of another State within the bounds of this, the same shall be certified to the proper authority of the State to which the party is amenable. This Diocesan Canon became superseded by one which the General Convention enacted to the same effect.

Deputies to the General Convention, and the members of the Standing Committee and Council of Advice, were elected. The meeting of the next Convention was appointed to be in Christ Church, Philadelphia, on the annual day, at 10 o'clock.

THE 13th ANNUAL CONVENTION.—It was held, agreeably to appointment, on the 13th of June, 1797. There were present the

Bishop, nine other Clergymen, and nine Lay Deputies. After Prayers read by the Rev. Mr. Abercrombie, he was chosen Secretary. The Deputies from one of the congregations made a proposal for the repeal of certain Canons of the General Convention.

There was also read a letter to the Convention from divers members of the same congregation, objecting to certain matters contained in the said instructions. The Convention, without taking any order in the business, earnestly recommended to the congregation, to adopt measures in the spirit of love and forbearance, for the healing of their divisions.

It was required by a Canon, of every Clergyman, that in the month of March in every year, he shall make a return to the Bishop of the number of families in the congregation or congregations in which he officiates, of the Baptisms, of the Communicants, and of such general information as he shall think necessary or useful. This diocesan Canon became superseded by one which the General Convention enacted to the same effect.

It was resolved, that a sermon be preached at the opening of every future Convention; and the Bishop was requested to perform that duty at the next.

It was resolved, that one and an half per cent. instead of one per cent., as required by the last Convention, be collected on the salaries of the different ministers throughout the State, as a fund for printing the Journals and defraying the other incidental expenses of the Convention.

Deputies to the General Convention, and the members of the Standing Committee and Council of Advice, were elected.

It was resolved, that the next Convention meet in Christ Church, Philadelphia, on the annual day, at 10 o'clock, A. M.

THE 14th ANNUAL CONVENTION.—It was held on the 3d of June, 1798. The Bishop, six other Clergymen and eight Lay Deputies, were present. After Prayers, read by the Rev. Mr. Abercrombie, he was chosen Secretary.

The Bishop stated to the Convention his design of delivering a Charge to the Clergy, at every future annual Convention.*

It was resolved, that the returns to the Bishop by the parochial Clergy, instead of being in the month of March in every year, as provided by the last Convention, shall be in the second Monday after Whitsunday in every year. A Canon was passed to this effect; and it was made the duty of the Secretary, to give notice of the day to every Clergyman, and to every Congregation destitute of a minister.

Deputies to the General Convention were elected; as were the Standing Committee and Council of Advice.

* Note by the Author.—This purpose was not carried into effect except in four instances, for some years, because of the fewness of attending members, and afterwards because of its being judged more reasonable, generally to commit the introductory exercises of the pulpit to some of the Presbyters.

Christ Church, Philadelphia, was appointed as the place of meeting of the next Convention, on the annual day, at 10 o'clock, A. M.

THE 15th ANNUAL CONVENTION.—It was held on the 21st of May, 1799. The Bishop and three other Clergymen and four Lay Deputies were present. After Prayers by Mr. Abercrombie, he was chosen Secretary. It was resolved, that as through the omission of notice, or some other circumstances, the number of members present is unusually small, the Bishop be requested to defer the delivery of the Charge which he has prepared, agreeably to the desire of the last Convention.

Deputies to the General Convention were chosen, as was also a Standing Committee and Council of Advice.

It was resolved, that the next Convention be held in Christ Church, Philadelphia, on the annual day, at 10 o'clock, A. M.

THE 16th ANNUAL CONVENTION.—It was held on the 10th of June, 1800. The Bishop, four other Clergymen and four Lay Deputies, were present. After Prayers, read by the Rev. Joseph Clark-son, the Rev. Dr. Blackwell was chosen Secretary.

There was laid before the Convention a proposal of the late General Convention, for the holding of the meetings of the latter body, once in every five, instead of once in every three years.

Deputies to the General Convention, and the members of the Standing Committee and Council of Advice, were elected.

The next annual meeting was determined to be in Christ Church, Philadelphia, on the next annual day, at 10 o'clock, A. M.

THE 17th ANNUAL CONVENTION.—It was held on the 2d of June, 1801. The Bishop, six other Clergymen and four Lay Deputies, were present. After Prayers, read by the Rev. Dr. Blackwell, he was chosen Secretary. It was resolved, that the time of the annual meeting shall be advertised in at least two newspapers, for six weeks previous to the day of meeting. It was committed to the Council of Advice, to devise a plan, by which the various congregations may have occasional opportunities of Divine Worship; and it was recommended to every Clergyman, to give a Sunday or two in the year for so good a purpose.

Deputies to the General Convention, and a Standing Committee and Council of Advice, were chosen. It was resolved, that the next meeting of the Convention shall be in Philadelphia, in Christ Church, on the annual day, at 10 o'clock, A. M.

THE 18th ANNUAL CONVENTION.—It was held at the time and place appointed, June 15th, 1802. The Bishop, five other Clergymen and four Lay Deputies, were present. After Prayers, read by the Rev. Mr. Turner, the Rev. Dr. Blackwell was chosen Secretary. A resolution of the General Convention held in Trenton, in September, 1801, for the altering of the first article of the Constitution, was made known to this Convention.

A report prevailing, injurious to the character of the Rev. ———, formerly of Ireland, the teacher of a private school in this

city, a Committee was appointed to inquire into the grounds of the same. On the next day the Committee reported that they had not yet received satisfactory information on the case of the Rev. ———, so as to form an opinion either as to the instituting of a process on the grounds of the Canons, or as to the dismissal from further considerations. Accordingly they recommended an adjourned session. [Note.—The adjourned session did not take place.] Lay Deputies to the General Convention, and the Standing Committee and Council of Advice, were elected.

The next Convention was appointed to be held in Christ Church, in the city of Philadelphia, on the annual day, at 10 o'clock, A. M.

THE 19th ANNUAL CONVENTION.—This was held on the 7th of June, 1803. The Bishop, five other Clergymen, and five Lay Deputies, were present. After Prayers, read by the Rev. Mr. Abercrombie, the Rev. Dr. Blackwell was chosen Secretary.

The case of the ——— being taken up and fully considered, he was presented to the Bishop for trial. Deputies to the General Convention, and the Standing Committee and Council of Advice, were elected.

Two Lay Deputies were appointed to attend on any proceedings to be held on the case of the Rev. ———.

It was resolved, that if any of the Deputies appointed to the General Convention should be unable to attend, their places shall be supplied by others of the same order. Christ Church, Philadelphia, was appointed as the place of meeting of the next Convention, and the time 10 o'clock of the annual day.

THE 20th ANNUAL CONVENTION.—It was held on the 27th of May, 1804. Besides the Bishop, seven Clergymen and five Lay Deputies, were present. After Prayers by the Rev. Dr. Clarkson, the Rev. Dr. Blackwell was chosen Secretary. There was read to the Convention, the sentence of Degradation of ———, the teacher of a private school in this city. Deputies to the General Convention, and the Standing Committee and Council of Advice, were elected.

The Deputies to the General Convention were empowered to fill up any vacancies which may occur in their number. It was resolved, that the next Convention assemble in Christ Church, Philadelphia, on the annual day, at 10 o'clock, A. M.

THE 21st ANNUAL CONVENTION.—It assembled on the 8th of June, 1805. The Bishop, seven other Clergymen, and six Lay Deputies, were present. After Prayers, read by the Rev. Mr. Hopkins, Plunket Glentworth, M. D., was chosen Secretary. The following resolves were passed: That the Secretary be instructed in giving notice of the annual day, to notify to every Clergyman not residing in the city, the request to him to notify the annual day, not only to the Wardens and Vestrymen of his own congregation, but to those of any vacant congregation in his vicinity; the said notices of the Secretary to be such as that they may be received at least one month before the annual meeting.

That it is highly expedient to provide occasional preaching in vacant congregations ; and the Clergy present expressed their desire of contributing to the work as far as is consistent with their respective situations.

That a Committee of three be appointed, who, with the Bishop, shall determine the times and places of preaching.

That in accommodation to the more distant Clergy, it be recommended to them to take such measures in the premises as circumstances may permit.

That the different Clergy be desired to report to the next Convention, the visits they should have made.

That the visiting Clergymen furnish the Bishop and the Committee with the information obtained from the congregations ; and that these be assured of the earnest desire of the Convention for the accomplishing of the object.

That the Secretary be desired to forward a copy of these resolutions to every Clergyman in the State.

Deputies to the General Convention, and the Standing Committee and Council of Advice, were elected. The next Convention was appointed to be held in Christ Church, Philadelphia, on the annual day, at 10 o'clock, A. M.

THE 22d ANNUAL CONVENTION.—It was held on the 3d of June, 1806. The Bishop, eight other Clergymen, and nine Lay Deputies, were present. After Prayers, read by the Rev. Levi Bull, Dr. Plunket Glentworth was chosen Secretary. The Secretary reported that the Journal of the last and a notice of the present Convention had been forwarded to every Clergyman in the State. Several of the Clergy present having made reports of their visitations, it was resolved, that the Clergy hereafter visiting congregations make their reports in writing to the Bishop, to be laid before the Convention.

It was resolved, that the Secretary direct the attention of every Clergyman to the 11th Canon of the General Convention. It was resolved that a discourse be delivered annually before the Convention, on the 2d Wednesday after Whitsunday ; the plan on which the duty shall be performed to be determined by the Bishop and Council of Advice. The Deputies to the General Convention were empowered to supply vacancies. The Secretary was desired to have the Journal of the present Convention printed. Christ Church, Philadelphia, on the annual day, at 10 o'clock, A. M., was appointed as the place and time of the meeting of the next Convention.

THE 23d ANNUAL CONVENTION.—There were present, besides the Bishop, eight Clergymen and eleven Lay Deputies. After Prayers read by Mr. Pilmore, the Bishop delivered a Pastoral Charge. Dr. P. Glentworth was chosen Secretary. The thanks of the Convention were presented to the Bishop for his Charge to the Clergy, and he was desired to furnish a copy for publication. Several of the Clergy present, not being prepared to furnish lists of the numbers of Marriages, Baptisms, and Communicants, they were

requested to furnish to the Bishop such information, as soon as possible; and the Secretary was directed to forward the said lists to every Clergyman in the State, with the present Journal when printed. Deputies to the General Convention, and the Standing Committee and Council of Advice, were elected. The Deputies were empowered to supply vacancies. It was resolved, that the next Convention assemble on the annual day, in Christ Church, Philadelphia, at 10 o'clock, A. M.

THE 24th ANNUAL CONVENTION.—There were present, besides the Bishop, six Clergymen and twelve Lay Deputies. After Prayers read by the Rev. Mr. Bull, and a Sermon delivered by the Rev. Dr. Abercrombie, Dr. Glentworth was chosen Secretary.

Thanks were voted to the Rev. Dr. Abercrombie for his Sermon, and a copy requested for publication. The Secretary was requested to transmit a copy of the Journal of the last General Convention to every congregation in the Diocese; and where there is a Clergyman, to request his attention to the 10th Canon.

The Rev. Dr. Abercrombie and the Secretary were appointed a Committee for the printing of 250 copies of such of the Journals as are not yet printed.

Dr. Blackwell and the Secretary were appointed a Committee to bring before the next State Convention, any subject directed to be laid before them by the late General Convention.

Deputies to the General Convention, and the Standing Committee and Council of Advice, were chosen.

The Deputies to the General Convention were empowered to supply any vacancies that may occur. It was appointed that the next Convention meet in Christ Church, Philadelphia, on the next annual day, at 10 o'clock.

THE 25th ANNUAL CONVENTION.—There were present, besides the Bishop, five Clergymen and twelve Lay Deputies. After Prayers read by the Rev. Mr. Wiltbank, Dr. Glentworth was chosen Secretary.

The Bishop, in compliance with the 45th Canon of the General Convention, delivered an address relating his Diocesan administrations of the preceding year. The Standing Committee were authorized to consider of and to direct a proper investment of the legacy of the late Andrew Doz. Inconvenience being apprehended from the delay of presentments under the operation of the first Canon of this Diocese, of 1795, a Committee was appointed to report thereon to the next Convention, if judged expedient.

In consequence of a statement of the circumstances of St. Paul's Church, Chester, it was resolved, that it be recommended to the Vestry of the same, and to the neighboring Churches, to express their desires in writing, with information of what can be done for the support of a Minister, and to transmit the result to the Bishop; who, with the Clergy of the City present, engaged to use their best endeavors for the settlement of a Minister in the said congregation.

Sundry of the Clergy of New York having encouraged the publication of a periodical work in that city, with the view of diffusing information concerning the doctrine, the worship, and the discipline of the Episcopal Church, the Convention voted, by a resolution, their approbation of the same.

Deputies to the General Convention, and the Standing Committee and Council of Advice, were chosen. The former were empowered to fill any vacancies which might occur.

The resolution of a former Convention, directing the annual delivery of a Sermon, was repeated. It was appointed that the next Convention be held in Christ Church, on the annual day, at 10 o'clock, A. M.

THE 26th ANNUAL CONVENTION.—It was held on the 19th day of June, 1810. There were present, besides the Bishop, ten Clergymen and fifteen Lay Deputies. After Prayers read by the Rev. Mr. Clay, Dr. Glentworth was chosen Secretary.

The Bishop, agreeably to the 45th Canon, and to his practice under it, begun at the last Convention, delivered an Address, detailing his Episcopal acts during the last year.

The Committee appointed by the last Convention, to prevent inconveniences arising from the delay of Presentments, reported that they had not yet matured their opinion on the matter referred to them.

Deputies to the General Convention, and the Standing Committee and Council of Advice, were chosen. The Deputies to the General Convention were authorized to supply vacancies in their number. The next Convention was appointed to be held in Christ Church, in the city of Philadelphia, on the annual day, at 10 o'clock, A. M.

THE 27th ANNUAL CONVENTION.—It was held, agreeably to appointment. There were present, besides the Bishop, ten Clergymen and seventeen Lay Deputies. After Prayers read by the Rev. Mr. Wiltbank, the Rev. Jackson Kemper was chosen Secretary. Agreeably to the 45th Canon, the Bishop delivered an Address, reciting his Episcopal acts of the last year.

The Committee appointed to devise a plan for preventing the inconveniences which may occur from the delay of Presentments, reported a Canon, which was unanimously adopted.

It being reported, that the General Convention has referred the business of a Bishop for the Western States, and for the parts of Virginia and Pennsylvania situated beyond the Alleghany Mountains, to the Bishops of Pennsylvania and Virginia, it was resolved, that the Council of Advice be desired to assist the Bishop in the said business, so far as it relates to this State.

There being laid by the Bishop, before the Convention, papers relative to the Church in Yorktown, it was resolved, that this business be referred to the Council of Advice, and that they be instructed, with the concurrence of the Bishop, to take such measures as they may think proper.

A Committee was appointed to devise a plan to be reported to the next Convention, for the support of the Episcopate in this State.

The Clergy made their several reports, agreeably to a Canon of the General Convention, of Baptisms, Marriages, Funerals, and Communicants. Deputies to the General Convention, and a Standing Committee and Council of Advice, were chosen.

THE 28th ANNUAL CONVENTION.—It was held in Christ Church, in the city of Philadelphia, on the 26th and 27th days of May, 1812. There were present 13 Clergymen, besides the Bishop and 19 Lay Deputies. After divine service read by the Rev. Levi Bull, the Rev. Jackson Kemper was elected Secretary.

In compliance with the 45th Canon of the General Convention, the Bishop delivered an Address, relating his Episcopal acts in the last year.

The Bishop having mentioned in his Address the contemplated appointment of a Bishop in one of the Western States, it was resolved, that if a Bishop should be consecrated for any State westward of the Alleghany Mountains, and if it should be thought expedient that the Churches of this State, seated in the same region, should be under the superintendence of said Bishop, then the Convention consent to the same, on such terms as may be approved of by the Bishop and Council of Advice.

The Committee appointed by the last Convention, to devise means for the support of the Episcopate in Pennsylvania, made a report; whereon it was resolved, to raise a permanent fund for the said object, by sermons preached and collections made in the several Churches. The moneys to be collected were to be securely vested, with whatever interest may accrue, until they shall reach a sum adequate to the support of a Bishop.

A Canon was passed, providing that on occasions of Presentments, when Lay Assessors cannot be obtained from the congregation of an accused party, consistently with security for impartiality, the Bishop, with the consent of the Council of Advice, may summon Lay Assessors from any other congregation or congregations of this Church.

The Rev. Joseph Clarkson having been appointed by the Bishop, Commissary to inquire concerning the irregularities stated to the last Convention to exist in the Church in Yorktown, had made report to the Bishop, which he now laid before this Convention. From the report, it appears that the Rev. Joseph Clarkson, having repaired to Yorktown and procured a meeting with him of both parties, and having conversed with members of the congregation generally, had found that the Presentment was totally informal, and that the charges could not be substantiated, so as to bring the Rev. John Armstrong into any dispute.

There was appointed a Committee to arrange the Canons, Regulations and Rules of Order, to propose such amendments and addition as they may think expedient, and to report the same to the next

Convention, with the view of their being inserted with the Act of Association on the Journal. It was resolved, that at the opening of every annual Convention, there shall be a sermon by a Clergyman previously appointed, except when the Bishop shall deliver a Charge.

It was recorded as the opinion of the Convention, that it will not be decorous in any Clergyman to cause his sermon to be printed unless requested by two thirds of the Convention. It was ordered, that the Pastoral Addresses which may hereafter be sent from the General Convention, shall be read to every congregation in this Diocese.

It was resolved, that the Churches in this Diocese shall contribute each of them an annual sum for defraying the expenses of the Convention, and of Deputies to the General Convention. And a ratio of assessment was prescribed.

A Committee was appointed to make out a list of the Clergy and the Congregations in the State, to be entered on the Journal of the next Convention.

There was a renewal of the resolve of the Convention of 1792, requiring the Secretary of the Standing Committee and Council of Advice, to lay the minutes of the preceding year's business before the Convention.

It was ordered, that the Sermons for the Episcopal fund be delivered between Easter and Whitsuntide.

Dr. Glentworth was appointed Treasurer to the Convention.

It was resolved, that the parochial reports shall hereafter be read before the Convention.

There was passed a Canon, providing that Presentments may be made, not only as specified in the 1st Canon of 1795, but by any three communicants of this Church, pledging themselves to support the exhibited charge or charges; provided it be not rejected by the Bishop, with the concurrence of the Council of Advice, as either futile or unsupported by evidence; and the Presenters, if the trial proceed, to be at liberty to bring further evidence.

The Secretary laid before the Convention a proposal for publishing a Hebrew Bible.

Deputies to the General Convention, and the Standing Committee and Council of Advice, were chosen. The returns of Baptisms, Marriages, Funerals, and Communicants, were read.

THE 29th ANNUAL CONVENTION.—It was held in Christ Church, Philadelphia, on the 15th day of June, 1813. There were present, besides the Bishop, 12 Clergymen and 27 Lay Deputies. After Prayers read by the Rev. John Ward, and a Sermon delivered by the Rev. Dr. Pilmore, the Rev. Jackson Kemper was chosen Secretary. The Bishop, as usual, delivered an Address, relating his acts in the Episcopacy during the last year.

Information was given, concerning the money received for the Episcopate, from the estate of the late Andrew Doz, Esq., that of the money reported to be in hand at the Convention of 1811, there had been purchased a ground rent of \$24 per annum, which cost \$336.

The Parochial Reports were read. The Committee appointed to arrange the Canons, and to make out an accurate list of the Clergy and the congregations, being not ready to report, owing to the decease of their Chairman, a Committee was again appointed.

A Message was received from the Trustees of the Society for the Advancement of Christianity in Pennsylvania, inviting the attendance of the members of the Convention at a meeting to be held in the evening. The members promised to attend.

Deputies to the General Convention, and a Standing Committee and Council of Advice, were chosen.

It was resolved, that the next Convention be held in St. James' Church, Philadelphia.

The remainder of Bishop White's manuscript will be published in next Number.

The following sketch of the early history of the Church in Ohio, deserves preservation. It will be read with interest.

EARLY HISTORY OF THE CHURCH IN OHIO.

ASHTABULA, Ohio, June 23d, 1840.

REV. FRANCIS L. HAWKS, D. D.

DEAR SIR,—The following sketch of the early history of the Church in the Northern part of Ohio, commonly called "New Connecticut," or "the Connecticut Western Reserve," is at *your* service, if it may be of *any* service, in compiling your history of the Church in this Diocese. This section of the State is about equal in extent to the Diocese of Connecticut. It was principally, although not exclusively, the field of labor of that first zealous and indefatigable Missionary of the Protestant Episcopal Church, who visited this section of the West with the view of organizing the dispersed members of our Church into parishes, preparatory to the organization of a Diocese west of the Alleghany Mountains, the Rev. Roger Searle. It was to him not only a field of arduous and painful labors in the Gospel, which God has been pleased to bless to the spiritual benefit of thousands, dead and living, and still (we trust) to be born; but it was a scene of privations and sufferings to himself and family, which none but Church and Gospel pioneers can appreciate, and none can tell. Of many of the labors and privations of the Rev. Mr. Searle and his family during the infancy of the Church in Ohio, has the writer of this sketch been an eye-witness, and in enough of them a sharer, to know how to appreciate them. For a considerable time previous to A. D. 1817, the Clergy of Connecticut, with the Bishops of New York, New Jersey, Pennsylvania, and Maryland, had become interested in the destitute condition of the members and friends of our Church, who had emigrated to the States and Terri-

tries west of the Alleghanies. In Connecticut especially, whence a large proportion of those emigrants had gone and scattered themselves over this western country, the Clergy, in their Convocations, and in their more private interviews, were making the great subject of supplying the spiritual wants matter of conversation and interest. The Rev. Mr. Searle, then Rector of St. Peter's, Plymouth, in Connecticut, in consideration of his extensive acquaintance with the New England emigrants, and other qualifications for a missionary among them, was selected and solicited by his clerical brethren to go and gather and organize into parishes the dispersed members of the Church in the western wilderness. In this project the venerable Bishops White, Kemp, Croes, and Hobart, took a deep interest, and added their solicitations, that the Rev. Mr. Searle would undertake the tour of the West. When the Rev. Mr. Searle had consented to go, he penned the following as among his inducements to make the tour of Ohio in particular.

"The population of the now flourishing State of Ohio, was, in 1800, about 45,000; in 1810, about 231,000; and the present population [January, 1817] is estimated at 400,000.* Such an unexampled emigration to one particular tract of country is indeed astonishing! The thousands who are continually planting themselves in the State of Ohio, carry with them not only property and habits of industry, by which the wilderness is almost instantaneously converted into fruitful fields, but, in very many instances, that intelligence, weight of character, and moral worth, which, in all countries, form the proper basis of good order and the best interests of society. By many intelligent persons now resident in Ohio, it is estimated that not less than one eighth of the present population of that State are Episcopalian emigrants from the Atlantic States and from Europe. As many of them were from this State, to the clergy of the Episcopal Church in this State, they have, since the close of the late war, particularly made known their great need of clerical assistance. They represent to us, that though numerous they have not a parish regularly formed, nor a Clergyman of the Episcopal Church, resident in that State. They plead with Christian ardor for clerical services according to the Order in which they were educated, and have given satisfactory assurances of a liberal remuneration of such services.† After due deliberation on the part of the Clergy of the Episcopal Church in this State, it is deemed highly proper that those members of our Church be visited, with a view to a regular organization, promotive of their own and the general interests of society. Having an extensive personal acquaintance with gentlemen planted in that country, I am particularly solicited to perform that service. It is determined that I set off this month; that I go direct to Ashtabula, by Buffalo—spend about two months in passing through the Western Reserve—thence pass on to the Scioto—thence across the Little

* Estimated population (1850) 2,051,994.

† These assurances he never realized.

and Great Miami—and thence up the Ohio, and by the way of Pittsburg and Philadelphia to New York in May next. Having been appointed a member from this State to the next General Convention of the Episcopal Church in the United States, to be held at New York on the 20th of May next, it will be important that I then make due representation of the situation of our now scattered members in the West."

He took his departure accordingly. As there were no funds to be obtained to carry him on his way, but by individual contributions, the expenses of his tour were provided for in that manner, by the munificence of members of the Church in New York, Philadelphia, and other places in the East, and by persons friendly to his undertaking, who contributed to him in the course of his journey. He arrived, after a cold and tedious journey, at Ashtabula, in the county of Ashtabula, and State of Ohio, on the morning of Quinquagesima Sunday, February 16th, 1817, bringing with him letters of credence and recommendation from the aforementioned Bishops, and many other respectable members of the Church, both Clergy and laity. In crossing the eastern line of Ohio, he withdrew a little from the road, knelt in the snow, and was heard, in a low tone by his companion, to put up a prayer to Almighty God for the success of the contemplated Christian researches and labors, and that he might be made an instrument in God's hand, of building up the kingdom of the Redeemer, in the wide field which he was now entering, the greater part of which had, to that time, remained untrodden by the foot of any Clergymen of the Church. He proceeded immediately to visit the members and friends of the Church in Ashtabula, most of whom had recently been members of his congregation in Connecticut. He found that, in pursuance of circular instructions previously sent to the Episcopalians in Ohio, those in this place had formed an association, preparatory to being duly organized and recognized as a parish of the Protestant Episcopal Church. On Ash-Wednesday, February 19th, 1817, he called them together and informed them, that his object in visiting Ohio was to collect and organize the members of the Church in this State into parishes, preparatory to the organization of a Diocese. By request, he then took the chair. The members of this association having chosen, at the time of their associating in September of the previous year, a board of parish officers, and now unanimously adopting the Constitution and Canons of the Church in the United States of America, were recognized as a parish of the same, and received from the Rev. Mr. Searle the name of "The Parish of St. Peter's Church, Ashtabula." In pursuance of a resolution suggested by the Rev. Chairman, the parish elected two delegates to represent this parish in a provisional Convention, to be holden at some time and place to be fixed on, previously to the first of May next, preliminary to the organization of a Convention of the Protestant Episcopal Church in this State. Thus was the organization of this parish completed.

It is believed that this was the first parish duly organized in the State of Ohio. It is certain that it was the first thus organized in the Western Reserve. He then proceeded up Lake Erie 60 miles, to Cleveland, the seat of justice of Cuyahoga county, where he found an association of Episcopalians formed like that at Ashtabula, whose organization being completed in the same form and manner, it became a parish by the name of "The Parish of Trinity Church, Cleveland." This parish also appointed two delegates to the proposed provisional Convention. He then proceeded 30 miles through the wilderness to Liverpool, in Medina county, where he organized "The Parish of St. John's Church, Liverpool," which also chose two delegates to the provisional Convention. He then turned back seven miles to Columbia in Cuyahoga county, where he found an association of Episcopalians, whom he organized into "The Parish of St. Mark's Church, Columbia," which also chose two delegates to the provisional Convention. From Columbia he went 20 miles to Medina, the county seat of Medina county, where he organized "The Parish of St. Paul's Church, Medina," which elected two delegates to the provisional Convention. This was the place where the Rev. Mr. Searle located himself and family the next year, in a dense forest. From Medina he proceeded to Ravenna, the county seat of Portage county, where he organized "The Parish of St. Luke's Church, Ravenna," about 40 miles southeasterly from Medina. This parish elected a delegate to the provisional Convention. From Ravenna, the Rev. Mr. Searle proceeded to Boardman, Trumbull county, in the southeast corner of the Western Reserve, about 40 miles from Ravenna. Here he found an association of Episcopalians which had been formed about eight years. He organized them into "The Parish of St. James' Church, Boardman." This parish appointed three delegates to the provisional Convention. There were also found at Middlebury, in Portage county, several Episcopalians, with whom incipient steps were taken toward the organizing of "The Parish of Christ Church," and also at Parkman in Geauga county, where similar steps were taken toward the organization of "Grace Church." The Rev. Mr. Searle had now, from February 16th to March 23d, 1817, traversed six counties and organized seven parishes in the Western Reserve, Ohio. Besides organizing these parishes, he had performed the service of the Church, preached, and baptized in them and very many intermediate places, a great number of times. From Boardman he proceeded to the northward through Trumbull county, performing clerical services in his way, 44 miles, to Windsor, in the southwest corner of Ashtabula county. He had notified the delegates of the parishes organized to meet in Convention at Windsor, April 2d, 1817. He arrived here on or about March 31st. On his arrival, he was happily surprised to meet the Rev. Philander Chase, recently arrived from Hartford, Connecticut. This was a happy and very opportune meeting of the two Rev. gentlemen, who were destined, with the as-

sistance of many worthy laymen and a few clerical brethren who soon joined them, to lay the foundation of the Church in the infant State of Ohio. These gentlemen may truly be considered Apostles of the Church, the one in the northern, and the other in the southern and central divisions of the State. The Rev. Mr. Chase soon had those indefatigable and excellent ministers as coadjutors in his extensive section, the Rev. Intrepid Morse, the Rev. Samuel Johnston, and the Rev. Philander Chase, Jr., and it is truly surprising what an amount of service they performed, as heralds of the Gospel and pioneers of the Church, not only in the more flourishing towns, but along the almost impassable ways and wildernesses. In respect to clerical associates, the Rev. Mr. Searle, in his section, was less fortunate, having none, but sustaining the care of the parishes in the Reserve, alone, for the first five years. On the day previous to the arrival of the Rev. Mr. Searle, the Rev. Mr. Chase had organized the association of Episcopalians at Windsor, into "The Parish of Christ Church, Windsor." These two Rev. gentlemen then set about preparations for the approaching provisional Convention. The journal of this Convention, which is not known by the writer to be in print, is as follows :

"At a meeting of a provisional Convention of the deputies from such parishes on the Reserve lands, in the State of Ohio, as have, by the Divine blessing on the pious zeal and active exertions of the Rev. Roger Searle, Rector of St. Peter's Church, Plymouth, State of Connecticut, formed themselves into organized bodies, and adopted the Constitution of the Protestant Episcopal Church in the United States of America, at the house of the Hon. Solomon Griswold in the township of Windsor, county of Ashtabula, State of Ohio, on the 2d day of April, A. D. 1817. Divine service was performed according to the Liturgy of the Church, prayers being read by the Rev. P. Chase, late Rector of Christ Church, in the city of Hartford, State of Connecticut. A sermon was preached by the Rev. Mr. Searle.

On motion of the Rev. Mr. Chase, the Rev. Mr. Searle was called to the chair.

On motion of the Hon. Solomon Griswold, the Rev. Mr. Chase was appointed Secretary.

The following persons presented their certificates, and took their seats in the Convention, viz. : from St. Peter's Church, township of Ashtabula, Mr. Warner Mann ; from St. John's Church, township of Liverpool, Mr. Justus Warner ; from St. Luke's Church, township of Ravenna, William Tappan, Esq. ; from St. James' Church, township of Boardman, Mr. Joseph Platt, Mr. Tryal Tanner ; from Christ Church, township of Windsor, Hon. Solomon Griswold, Mr. Jesse Cook. A statement of the views of the provisional Convention was made by the Rev. Mr. Searle, whereupon,

1. Resolved unanimously, That it is the object of this provisional Convention to consult the welfare of the Church of Christ, accord-

ing to the Constitution and Canons of the Protestant Episcopal Church in the United States of America ; and we do now in a body, as we have done in the parishes separately, adopt, and own ourselves bound by, the same.

2. Resolved unanimously, That we, the members of this provisional Convention, are sincerely desirous to unite ourselves, and co-operate, with all other parishes of this State of Ohio, who are found to have adopted the Constitution of the Protestant Episcopal Church, in order to concert measures and further the organization of the Church in this State, by appointing and meeting in, a State Convention for the formation of a Constitution, at any time and place which may be thought most convenient.

3. Resolved unanimously, That in the meantime, and for the present, it is our ardent desire to be known and represented in the General Convention of the Protestant Episcopal Church, to meet in the month of May next in the city of New York ; and that the Rev. Roger Searle, Rector of St. Peter's Church, Plymouth, State of Connecticut, who, under God, has been so usefully instrumental in our formation, be, and he is hereby appointed and authorized to represent us, and to solicit from that Right Rev., Rev. and Hon. body, the fostering care and assistance which we so greatly need.

4. Resolved, That the Rev. Mr. Searle be respectfully desired to give a statistical account of the parishes lately formed on the Reserve ; by which it appears that St. Peter's in Ashtabula, consists of about 16 families, and 16 communicants ; Trinity Church in Cleveland, consists of about 30 families, and 10 communicants ; St. John's in Liverpool, consists of about 12 families, and 8 communicants ; St. Mark's in Columbia, consists of about 14 families, and 5 communicants ; St. Paul's in Medina, consists of about 10, but the Holy Communion has not as yet been administered in this parish ; St. Luke's in Ravenna, consists of about 12, but the Holy Communion has not been administered in this parish ; St. James' in Boardman, consists of about 22 families, and 7 communicants ; Christ Church in Windsor, consists of about 30 families, and about 17 communicants. All of which parishes were formed by the Rev. Mr. Searle since his arrival on the Reserve, in the month of February last, except Christ Church, Windsor, which was organized by the Rev. P. Chase, from Hartford, Connecticut, lately arrived. The reasons why so few among the parishes have attended this Convention, are evident ; viz., their great distance from the place of meeting, and the extreme badness of the roads.

5. Resolved, That although this provisional Convention assumes no right of appointing the time and place of the State Convention of Ohio, yet, with the view of bringing to pass so desirable an object as the union of the whole interests of the Protestant Episcopal Church of this State, we now declare our willingness to meet, and that we will meet, our brethren of the Church by delegation, at Columbus, in the month of January next, the fifth day, being the first

Monday in January, A. D. 1818, there and then to carry into effect the spirit of the second resolve of this meeting; and that the Rev. Philander Chase and Alfred Kelley, Esq., of Cleveland, be, and they are hereby appointed a committee of correspondence on the subject matter of this resolution.

6. Resolved, That the committee of correspondence, viz., the Rev. P. Chase and A. Kelley, Esq., with the addition of the following gentlemen, viz., Mr. Noah M. Bronson of Ashtabula, the Hon. Solomon Griswold of Windsor, and Mr. Joseph Platt of Boardman, be, and they are hereby appointed delegates to represent the Episcopal parishes on the Reserve, in the State Convention of Ohio, to meet in Columbus on the first Monday in January, 1818.

7. Resolved, That this Convention do adjourn till to-morrow morning, at nine o'clock.

April 3d, 1817.—The Convention met agreeably to adjournment—present as in Convention yesterday.

8. Resolved, That this Convention, anxiously desirous to promote the glory of God and their own spiritual interests and welfare, through the regular and authorized administration of the ordinances of our Holy Church, on the Reserve, do earnestly recommend it to the several parishes thereof, to set on foot, as soon as may be, a subscription to be as widely diffused as possible, for the raising of money to remunerate an Episcopal Clergyman who may come among us duly recommended and approved, whose services are to be distributed or apportioned, in a ratio of the sums respectively subscribed by the parishes.

9. Resolved, That the Rev. P. Chase, now present, most respectfully present to the Rev. R. Searle the thanks of this Convention, for his pious and active exertions in establishing and promoting the welfare of our Primitive Church in this Western country, and that he assure him of our affectionate regards, and our ardent prayers for his temporal and eternal welfare.

10. Resolved, That the thanks of this provisional Convention be presented by the President to the Rev. Mr. Chase, for his very able services in council, and as Secretary of this Convention.

11. Resolved, That this provisional Convention adjourn without day.

Signed,

R. SEARLE, *President.*

P. CHASE, *Secretary."*

After the adjournment of the Convention, the Rev. Mr. Chase proceeded to his arduous and active labors in the central and southern parts of the State. The accounts of his important services as a parochial Clergyman, and subsequently as the Bishop of the Diocese of Ohio, are so much before the public, that, highly as I appreciate them, I pass them over and proceed to what comes within the scope of my present design, the account of the progress of the Church in the Western Reserve, through the instrumentality of the

Rev. Mr. Searle, and of his primary tour of Ohio. I leave the general history of the Church in this State to abler hands.

After the rising of the provisional Convention, the Rev. Mr. Searle revisited several of the parishes which he had organized, and then in pursuance of his original design passed down into the valley of the Scioto. At Berkshire, Delaware county, 22 miles north of Columbus, he organized "The Parish of Grace Church," which elected a delegate to the State Convention, to be held at Columbus in January, 1818.

He went next to Worthington, where he found an association of Episcopalians, who had early emigrated in a body from Connecticut, with the Rev. James Kilbourn, deacon, who had for 13 years or more officiated, so far as a deacon could, in this place and parts adjacent. The Rev. Mr. Searle assisted them essentially in "setting in order many things that were wanting." He then passed on by the way of Columbus, to Chillicothe, where he organized "The Parish of St. Paul's Church." He next visited the Miami country, Dayton, Cincinnati, and many other places. He then turned his course up the Ohio to the mouth of the Scioto, visiting Portsmouth and other places. Thence he proceeded to the valley of the Muskingum, and visited Marietta, Zanesville, and many other places in this part of the State. He then proceeded on across the State to Pittsburg, and from Pittsburg by Philadelphia, to New York, to attend the General Convention, and report to that body his discoveries and proceedings, in reference to the Church in Ohio. I refer you to the Journal of the General Convention of 1817, page 14, Art. *List of Parishes*; page 31, Art. *Western States*; page 41, Art. *A Canon*, &c.; page 51, *Same Canon*, for the effects produced by his report, in reference to the Church in the West.

After the Convention in New York, the Rev. Mr. Searle returned to his family and parish in Connecticut, and entered upon preparations to return and locate himself and family in Ohio. In July of the same year, he offered his resignation of pastoral care of the parish of St. Peter's, Plymouth, which, in the ensuing autumn, was accepted. He had, at the time of the General Convention at New York, partially engaged to go out to Ohio again, and occupy a portion of his time in the service, and under the direction and patronage of the Episcopal Missionary Society of Philadelphia. On this subject, the Rev. Jackson Kemper wrote him a letter, dated Philadelphia, July 14th, 1817, from which the following is an extract. "The Episcopal Missionary Society of Philadelphia is delighted with the prospect of having you settled in Ohio. We will do every thing in our power—but our funds upon my return from the General Convention were exhausted. Suppose we place the subject in a point of view somewhat different from that upon which we agreed in New York. You settle with your family in a certain town in Ohio, where there is an Episcopal congregation, which offers you a certain sum for a certain portion of your time. The remainder of your time you

are willing to devote to Missionary purposes, under the directions of our Society. We offer you a salary of so much a year—but deduct from it all the Sundays you spend in the town where your family resides. Now at what rate per year should this salary be?" It appears that the Rev. Mr. Searle accepted this proposal, and received some salary from said Society, otherwise he could not have sustained himself and family in the service of the infant Church in Ohio. He arrived in this State with his family in November, 1817. Exhausted with fatigue, and visited with sickness, in the long tedious journey by the way of Pittsburg and Wheeling, they were obliged to stop on their way up the Muskingum, at Zanesville, to recover health and strength to proceed to the Reserve. Meanwhile he visited many places in this part of the State, and performed much service. In 1818, we find his family residing at Canfield in Trumbull county, within the bounds of the Parish of St. James' Church, Boardman; and the next year we find them located in the wilderness of Medina. From these places he visited the eight parishes of the Reserve, his Rectorship of which continued for five years from the date of their organization, without any clerical assistant. Excessive labors, a stinted salary, and consequent privations, much sickness, and a broken constitution, oppositions from the enemies of the Church, the want of those consoling sympathies which none within his cure were qualified to impart, and agonies of mind for the sufferings of his family, together with anxieties for the fate of the infant Church, and "besides that which came upon him daily, the care of all the churches," caused him to realize what our blessed Saviour predicted to his *first* ministers, "In the world ye shall have tribulation." In June, 1822, Mr. John Hall of Ashtabula, was admitted to the Holy Order of Deacons, and became in fact, though not in name, the Assistant Minister to the Rev. Mr. Searle in most of his parishes, but chiefly in the parishes in Ashtabula county, whose number was increased in 1825, by the organization by Rev. Mr. Searle, of St. Michael's Church, Unionville. It is proper here to state that the Rev. Mr. Searle's cure was extended, in 1821, to Huron county, in all parts of which he had for several previous years officiated; and those labors resulted in the organization of St. Paul's, Norwalk, January 21st, 1821. He also organized, in 1825, "The Parish of St. James' Church, Batavia," in Geauga county. This was the last parish organized by him in Ohio. He, at some time, organized one parish not mentioned above, in some section of the State, it is presumed south of the Reserve. The record of this organization I cannot find, but it is alluded to in his papers. The Rev. Mr. Hall being admitted to the Holy Order of Priests, in August, 1823, in March, 1824, the Rev. Mr. Searle resigned the Parish of St. Peter's, Ashtabula, to him. Of the Parish of St. Michael's Church, Unionville, the Rev. Mr. Hall was elected Minister at the time of its organization. Of all the other parishes in the Western Reserve, excepting Trinity, Cleveland, the Rev. Mr. Searle retained the pastoral care

until within a few months of his death, which took place at the house of the writer, September 6th, 1826, in Ashtabula. At Ashtabula he commenced his labors in Ohio, and, being on a visit to his friends at Ashtabula, he died and ended those labors in the Lord. His remains lie buried in Ashtabula, where his faithful labors are gratefully remembered. For this simple statement of facts, with very little of note or comment, my authorities are original papers, and my own recollections. In reference to the facts founded on the latter authority, there may be (I think not however) some unessential inaccuracies. You can, Rev. Sir, make such use of this sketch as your judgment may dictate. You will be so kind as to excuse all inaccuracies in composition, and want of neatness in this rough draft, since pressing domestic cares and parochial duties allow me no time to copy. For the progress of the Church since the pioneer or infant stage, I refer you to the Journals of our Conventions, and to the Rev. Ethan Allen of Dayton, Ohio, who, I am told, is collecting the history of the Church in this Diocese. You are at full liberty to use your own language, in incorporating the above facts into your Church History.

Yours in Christ,

JOHN HALL,

Minister of St. Peter's, Ashtabula.

ART. VII.—BOOK NOTICES.

NOTES ON THE MIRACLES OF OUR LORD. By Richard Chenevix Trench, M. A., Professor of Divinity, King's College, London, &c. &c. Reprinted entire from the last London edition. New York: D. Appleton & Co., 1850. 8vo. pp. 376. New Haven: A. C. Heitmann.

The republication in this country of such a work as Trench on the Miracles is a hopeful sign. It indicates an activity of Christian scholarship, and that that scholarship is exerted in a right direction. It shows that there are Christian teachers who are qualifying themselves to bring out of their treasures things new and old. In this day of mental activity, the preacher of the Gospel cannot command the respect and attention of his hearers, by setting off the itching ears of the Athenians against his own stereotyped dullness and insipidity. He must be a workman that needeth not to be ashamed. And no theme is so rich and exhaustless as his. The English edition of the above work is already in the hands of some of our clergy; and the American publishers have now furnished it in an attractive form and at a moderate price. It contains, besides the *Notes on the Miracles*, a Preliminary Essay of over 80 pages, which is worth many times the cost of the book. In this, the author examines the Names of the Miracles; their Nature; their Authority; the Evangelical compared with the other Cycles of Miracles; the Assaults on Miracles, Jewish, Heathen, and Infidel; the claim of any modern Church to this power, which he denies, both as to the fact and its desirableness; and the apologetic Worth of Miracles. In his examination of the Miracles themselves, he has enriched his own reflections, both in the text and in copious notes, with the testimony or opinions of the Fathers, and of ancient and modern writers. No author of prominence seems to have escaped him. It may be called a Catholic exposition of the Miracles, and often bears effectively against erroneous modern interpretations. We might quote the "Healing of the Paralytic" in evidence of this. As an instance of the deeply instructive character of Christ's Miracles, and an illustration of the author's beautiful style, we might allude to his Notes on "The Walking on the Sea," and the "Raising of Lazarus." Another feature of this work is its practical and devotional character. Christ Himself is never spoken of but with the most affectionate reverence; and incentives are everywhere presented to faith, love, constancy, and obedience. We are sure of making good our claim to the gratitude of our readers, especially of the clergy, in inviting their attention to one of the most valuable productions of modern scholarship.

EXPOSITORY LECTURES ON THE Epistle to the Ephesians. By the Rev. Robert J. McGhee, A. M., M. R. T. A.; late Minister of Harold's Cross Church, Dublin; Rector of Holywell, Cum Needingworth, HUNTS. New York: Carter & Brothers, 1849. 8vo. pp. 640. New Haven: T. H. Pease.

The author of these Lectures is a Presbyterian of the Established Church of England and Ireland. He was formerly Minister of a Parish in Dublin, and has now a Cure in the North of Wales. Being prevented by ill health, for many years, from performing active parochial duty, he delivered, extemporaneously, a course of weekly Lectures, before a public school in Bray, a seaport-town a little distance south of Dublin. After his restoration to more active service, he carefully wrote out these Lectures, and gave them to the public. They were delivered in 1837, and published ten years afterward. They do not exhibit great critical acumen, or philological attainment; they are rather of an expository and practical character. There is one view in which they deserve, as we think, special attention. They present the true method, certainly so far as we know, the only successful method, of addressing a population deeply pervaded by the spirit of the Romish

religion; and by such a population he was surrounded. The present movement in Ireland, which promises, almost for the first time, to make a serious inroad upon Papal delusion, is based upon this same main idea. And this is not *merely* to attack Popery, and expose its unscriptural and superstitious dogmas, as the Papal Supremacy, Purgatory, Transubstantiation, &c. &c. All this is necessary. And yet, who ever heard of the conversion of a Romanist by such arguments? The true method is to preach, distinctly and faithfully, JESUS CHRIST and Him crucified; it is to point to the BLOOD of the CROSS, blotting out the handwriting of ordinances that was against us. The whole system of Popery is practically but a substitution for this doctrine, and will fall when this takes its proper place. It makes, indeed, but little matter what it is that the human heart substitutes for the Cross, whether it be the labyrinths of Popish superstition, or the bald impiety of Socinianism; the disease is one—self-righteousness; and the remedy is one—CHRIST's righteousness. Asceticism, whether heathenish or Christian, (and the former is by far the most potent,) can never become the righteousness of CHRIST.

And here we cannot but say, that amid errors of *another* kind, which beset us as American Churchmen, there is danger of a similar character. It is what the Rev. Edward Monro, an English divine so well known among us, in his late sermon, calls a "tendency of the clergy to a hollow æstheticism." In this day of fierce war against every thing that is objective, outward, ceremonial, and symbolical, we are in danger of forgetting our true vocation, and of becoming mere symbolists and ceremonialists, when we should be laboring to bring souls to CHRIST. So far as this excessive tendency exists, it may produce an outward beauty; but it is the beauty of a sepulchre. There is no life, no warmth, and no true growth. The Church, like every other living thing, grows healthily only from within, not from without.

It will be inferred from what has been said, that the Lectures of Mr. McGhee are eminently practical. They are written in a simple and earnest style, and cannot fail to awaken thoughtful attention. He exhibits a firm attachment to the English Church, and rebukes with keen severity the mongrel charity and strange amalgamations which he sees leagued against the national Church.

WHAT IS CHURCH HISTORY? A Vindication of the idea of Historical Development. By Philip Schaf. 12mo. pp. 128. J. B. Lippincott, Philadelphia, 1846.

This little work is valuable in many respects. The first part contains a brief account of the present state of theological learning in Germany; concerning which very little is known in this country. What we have known, has come mainly through writers of the Rationalistic school, or those super-naturalists who eventually fell over to the same side, through defect of scientific apprehension of the truths they undertook to defend. But there is, at this time, a school of theologians in that country, who have surmounted most of the difficulties which beset the defenders of the old Orthodoxy, and who, though not always trustworthy, have done immense service to the cause of theological learning, in its several departments. The second part gives a succinct account of the different methods of writing Church History pursued by different schools of theology, especially the older Orthodox, the Roman Catholic, the Rationalistic, and the modern methods. The work before us is an account and defence of the last, called by our author, the method of "Historical Development." What is meant by this is well explained in the work before us. This method of writing history is becoming exceedingly popular at the present day, and is no doubt the true one, if the person is properly prepared to execute the task. But it requires learning, judgment, and piety, such as fall to the lot of no common man, to do the subject justice. The leading thought,—that all history is the development of God's plan of moral government, should ever be borne in mind by the historian. But when he attempts to describe the *motives* by which men were actuated thousands of years ago, he has attempted a difficult and perilous task. The third part is devoted to a consideration of "the practical importance of a right view of Church History," and is full of deep import and interest. We commend the

work to the attention of our readers, especially the concluding section; from which we make the following significant and truthful extract.

"Unbelieving Rationalism and believing Puritanism alike, with their revolutionary attitude towards history, have properly no right whatever to expect that they shall be regarded and loved by those who shall come after them. *He that despises his spiritual ancestry, should reckon upon no grateful posterity.*"—p. 119.

AURICULAR CONFESSION in the Protestant Episcopal Church; considered in a Series of Letters addressed to a friend in North Carolina. By a Protestant Episcopalian. New York: Geo. P. Putnam. 1850. 12mo. pp. 132.

It is not, we believe, without a most merciful design, to our branch of the Church, that God has been pleased to cause this whole subject of Auricular Confession and Absolution to be agitated and reexamined. Auricular Confession, as held and taught in the Romish Church, is unscriptural, uncatholic, mischievous, and abominable; and so a thorough discussion will show. The author of the Letters before us, has done enough to settle this whole question with candid minds. He has presented the Romish authorized doctrine of Absolution; her juggling division of sins, into mortal and venial; her forced imposition of Auricular Confession; her blasphemous figment of a human atonement; her frauds upon the Fathers by mutilating and falsifying them to prove her own lying corruptions; the Romish falsifications of the Holy Scriptures, especially in the Bordeaux Testament of 1686, published by the Royal printer, and with the Archbishop's *imprimatur*; he then examines our own standards, and shows most clearly the mind of the compilers of our Prayer Book; he appeals to the early Bishops of our Church, White, Griswold, Hobart, and Ravenscroft; he then compares the teachings of the Bishop of North Carolina with Rome and with the Prayer Book; and finally examines the question of Episcopal rights and prerogatives under our Constitution and Canons.

Upon this latter point, the present pamphlet furnishes occasion to say a single word. There is not, then, in our branch of the Church, the smallest particle of irresponsible power. The Church in the United States is a Church of Law and Order. This is one distinguishing feature between the Church and the sects of all sorts. From the highest functionary to the humblest layman who kneels at our altars, the Constitution throws itsegis around the *Rights* of each. We yield to none, in reverence for the divine gifts of the sacred Office, and in obedience to Authority; but we, in common with every true Churchman, will contend to the last breath against usurpation, whether of a Hildebrand or a Cromwell, of a tyrant or the head of a faction. This principle is just as broad as it is long; it is a weapon both of offense and defense; it is a security as well as a protection. To say, therefore, that we may not discuss the question, *what is rightful authority*, is to rob the Church of a birthright which she hath obtained at a great sum, and it is to miscalculate entirely as to the method of securing loyalty and true submission.

The work before us is written with masterly ability; and is one of the most effective presentations of the Romish controversy upon the points in question, which we have seen.

THE CHRISTIAN YEAR: Thoughts in verse for the Sundays and Holydays throughout the year. By the Rev. John Keble, Prof. of Poetry in the University of Oxford. A new American edition; edited, with an Introduction, by the Rt. Rev. George W. Doane, Bishop of New Jersey. New York: Stanford & Swords, 1850. 24mo. pp. 334.

Had not this work a reputation already, to which nothing that we can say can add, and from which the bitterness of sectarian criticism (which we are pained to see) cannot detract, we would summon, if we might, the choicest talent in the Church in its behalf. But to gild the rainbow, or paint the lily, or echo strains of music almost seraphic, for the blind and the deaf, is not our task. The fine poetical taste of Bishop Doane has been employed, in copious accompanying notes scattered through the volume, which is also enriched by extracts from one of our

own sweetest and truest poets. We observe that this work has in England already reached the *thirty-sixth* edition.

THE EAST: SKETCHES OF TRAVEL IN EGYPT AND THE HOLY LAND. By the Rev. J. A. Spencer, M. A. Elegantly illustrated from original engravings. New York: Geo. P. Putnam, 1850. 8vo. pp. 504. New Haven: S. Babcock.

As this delightful volume of Mr. Spencer will form the subject of a paper in our next number, from one of the ablest writers in this country, we can do little more now than announce its publication. It is a work full of interest, beautifully illustrated, and will be sure to find readers.

THE MISCELLANEOUS WORKS OF OLIVER GOLDSMITH, M. B., including a variety of pieces now first collected. By James Prior. In four volumes. Vols. I and II. New York: George P. Putnam, 1850. 12mo. pp. 586, 558.

Goldsmith's writings seem to lose little or none of their power to charm, with the lapse of time. His quiet and yet caustic good humor, his unaffected naturalness, his sympathy with our innermost consciousness, his simple, truthful narrative, his freedom from the pert conceitedness of the Carlyle, Headley, and Cheever schools of the present day, who are perpetually straining after effect, nay, many of his very foibles, conspire to make him a favorite with readers whose taste has not been perverted by our modern quacks. As a novelist, Goldsmith wrote just enough to show that he was capable of writing well; as a dramatist, with all his defects, he was successful; as a historian, he bore away the palm from those who doubted whether he could write at all; but as an essayist, he ranks among the very highest in our language. If in some respects he is inferior to Johnson and Addison, in others he surpasses them both. Mr. Putnam's edition will be an ornament and a treasure in any library.

MAHOMET AND HIS SUCCESSORS. By Washington Irving. In two Volumes. Vol. I. New York: Geo. P. Putnam, 1850. 12mo. pp. 374. New Haven: T. H. Pease.

This is the twelfth volume of Mr. Putnam's uniform edition of Mr. Irving's works. The edition is issued under his own immediate supervision, and we doubt not his exquisite taste is gratified at the neat, chaste dress in which his offspring are presented to the public. A well known writer recently returned from the East, promises an early review of this work for our pages, when the second volume shall have appeared.

MEMOIRS OF THE LIFE AND WRITINGS OF THOMAS CHALMERS, D. D., LL. D. By his Son-in-Law, Rev. William Hanna, LL. D. In three Volumes. Vol. I. New York: Harper & Brothers, 1850. 12mo. pp. 514.

Dr. Chalmers was one of those few really great men who leave their mark upon their age. The history of such a man deserves careful study. The present volume covers the first thirty-four years of his life; his early training; his education at the University of St. Andrews; his Professorship of Mathematics in that University; his ministry at Kilmany; his election to Tron Church, Glasgow; and more than all, the change in his religious character, from a philosophical, heartless moralist, to a childlike disciple of the Cross of Christ. From his earlier skeptical tendencies he had been driven by that matchless work, "Butler's Analogy." It is the plan of the Editor to let Dr. Chalmers appear as his own biographer, for which the materials are abundant. It is an admirable specimen of biographical labor.

A VIEW OF THE ORGANIZATION AND ORDER OF THE PRIMITIVE CHURCH, &c. &c., to the end of the Second Century. By Rev. A. B. Chapin, M. A. New Haven: S. Babcock, 1850. 12mo. pp. 432.

Mr. Babcock has just published a new and neat edition of this well-known work, and at about one half the price of the former edition. We regard this book of Mr. Chapin's as the best presentation of the Order, Rites, and Worship of the Church of the first two centuries which is extant. It may be confidently

and satisfactorily appealed to, on almost all questions of doubt or dispute pertaining to those early times.

THE DEFINITIONS OF FAITH, AND CANONS OF DISCIPLINE, of the Six Œcumenical Councils, with the remaining Canons of the Code of the Universal Church. Translated, with Notes. Together with the Apostolical Canons. By the Rev. William Andrew Hammond, M. A., of Christ Church, Oxford. To which are added, Constitutions and Canons Ecclesiastical of the Church of England, and of the Protestant Episcopal Church in the United States of America. New York: Stanford & Swords, 1849. 18mo. pp. 356.

The above transcript of the title of this volume, is the best description we can give of its contents. The translation of the Canons is made from the *Synodicon* of Bishop Beveridge, a standard authority; and of the other documents, from the commonly received originals. Such a Manual as this, is valuable, we might say indispensable, to the well-informed Churchman, in his examination of ancient heresies; which, with hardly an exception, are the prototypes of those with which the Church has now to contend.

CHRISTIAN OFFICES, for Families and Individuals, from the Liturgy and various Authors; with Selections of Scripture and a Calendar for every day in the year. Third edition. By William Edward Wyatt, D. D., Rector of St. Paul's Parish, Baltimore. New York: Stanford & Swords, 1850. 18mo. pp. 498.

The success of this work indicates its adaptation to the wants of the Church. The present revised and enlarged edition is, we think, the fullest collection of devotional offices, for families and individuals, which has been published.

THE NEIGHBORS: a Story of Every-day life. By Frederika Bremer. Translated from the Swedish, by Mary Howitt. Author's edition, with a new Preface. New York: Geo. P. Putnam, 1850. 12mo. pp. 440.

We remember distinctly the impression which was made upon our reading community, when Miss Bremer's works were first introduced among us; and if we mistake not, the present complete and elegant edition of Mr. Putnam will be received with avidity. As a writer, possessing true genius; as a delineator of domestic life, and especially of Swedish life and manners; as an artist, portraying Scandinavian character; and an illustration of, and an agent in producing the change in the whole tone and bearing of modern fiction; her writings deserve and will repay the closest attention. The opening volume of Mr. Putnam's series, "The Neighbors," was the work upon which her early reputation among us was principally based; and is a fair specimen of her ability.

QUESTIONS illustrating the Thirty-Nine Articles of the Church of England; with proofs from Scripture, and the Primitive Church. By the Rev. Edward Bickersteth, M. A., Curate of Holy Cross and St. Giles, Shrewsbury. Philadelphia: H. Hooker, 1845. 12mo. pp. 182.

We doubt if this work has been known in this country as it deserves. It was designed to be a text-book for Church Schools; not profound and learned enough for Theological Seminaries; but brief and comprehensive enough for ordinary learners. The Latin version of the Articles is given with the English, and the "proofs," from the Bible and ancient authors, though few in number, are pertinent and decided. The Thirty-Nine Articles, as well as the English Reformation of which they were the fruit, have, we think, been regarded too exclusively in their *Protestant* and *negative*, and not enough in their *Catholic* and *positive* character. It is on this latter and higher ground that our Church in modern times is to plant herself, and where her true strength will be developed. She is truly Catholic, and therefore strongly protestant. She might be, like multitudes at the present day, strongly protestant, and yet not Catholic at all. It is an arch-device of Rome, to have it understood as a conceded point, that the issue between us and her is simply that of *Protestantism* against *Catholicism*. It is rather that of Catholic truth against Romish corruptions. This is an issue which they are cunning enough to steadily avoid.

THE GOSPEL NARRATIVE OF OUR LORD'S PASSION, HARMONIZED, WITH REFLECTIONS.

By the Rev. Isaac Williams, B. D., late Fellow of Trinity College, Oxford. From the third London edition. New York: Stanford & Swords, 1849. 8vo. pp. 182.

In these times of petty wrangling and wars of words about the existence of, and boundary between, the human and Divine Natures of our Blessed Lord, a miserable strife, in which an unchastened ambition and presumptuous self-will do but show their own impotence, while they grieve and sadden the pious and devout heart, it is refreshing and soothing to turn to a work of simple, confiding, earnest Faith, and hold communion with our adorable SAVIOUR in the mysterious scenes of His Passion. The early Christians found a deep significance in all that our Lord said, and did, and suffered. And even if some of their conceptions may be thought fanciful, there was a reality in their love, a power in their Faith, a depth in their devotion, and a victory in their struggles, which mock the boasted intelligence of our age. Dr. Williams enters fully into the spirit of the primitive Church. He quotes continually from its writings, while he follows step by step the suffering Son of God, until he enters with Him into the cold and silent tomb. As a work for private and family reading, it is truly admirable.

PROGRESS, A SATIRICAL POEM, by J. G. Saxe. New York: John Allen. Boston: Jordan & Wiley, 1846. pp. 32.

POEMS, by Charles G. Eastman. Montpelier: Eastman & Danforth. pp. 208.

These books are the productions of Vermont genius, and have been before the public a sufficient time to be to some extent known, the former having already gone through a second edition. A book of Poems from Vermont is so much of a rare bird, as to be in itself alone somewhat more of a prodigy than a black swan.

While it is no doubt true, that any literary effort is less likely to be estimated at its just value, which originates in a section remote from the fountains of learning and taste, of Apollo and the Muses, it is also true, that a book of decided worth, produced under these disadvantages, is the more likely to be admired, when once fairly introduced to the public favor.

The production of Mr. Saxe is a happy effort at burlesque and ridicule, with somewhat of the air of the extravaganza, but with no such broad caricature as to be offensive, or in any degree to lose its force. It has more of the playful humor of Horace, than of the ferocious severity of Juvenal. The Poem originated, we believe, in an address before the Alumni of Middlebury College, and is now published under the patronage of O. W. Holmes, of many of whose productions it forms a happy parallel, without being in any sense an imitation. The conceits are queer, the illustrations oftentimes homely, and in some instances, perhaps, somewhat obnoxious to the charge of being far-fetched; but nevertheless always apt and striking, and in good taste, and possess a freshness and force that are almost charming. It is as difficult to give a full specimen of a poem by a selection, as of a house by a single stone, carried about in the hand, after the manner of *σχολαστικός*. But we would not be surprised if this Poem should prove a lasting memorial of the author's genius. The author's hit upon fashionable religion is perhaps as clever a thing as he gives us. Speaking of Fashion, he says,

"She desecrates religion's sacred cause,
Shows how the 'narrow road' is easiest trod,
And how genteel worms may worship God;
How sacred rites may bear a worldly grace,
And self-abasement wear a haughty face;
How sinners, long in Folly's mazes whirled,
With pomp and splendor, may 'renounce the world,'
How 'with all saints hereafter to appear,'
Yet quite escape the vulgar portion here."

The Poems of Mr. Eastman deserve, we know, a more extended consideration than either our time or our space will allow us to give them. In most respects, there is nothing uncommon in this volume. But in one very important particular,

it is uncommon, for this age and this country. We refer to its perfect originality, both in thought and illustration. And we predict that this feature alone will some day render this little volume a favorite. But we feel that in uttering such an opinion, we incur no small hazard. It is almost impossible to foretell, in regard to poetry, what will be its fate; or to assign any adequate reason why some is so much admired, and all else sinks so noiselessly into oblivion. Why, it may be asked, is Dr. Muhlenbergh's hymn, "I would not live away," a familiar household companion, not only with all Churchmen, but wherever the English tongue is spoken? The same inquiry might be made in regard to some of the hymns of Lord Glenely, as, for instance,

"When gathering clouds around I view,
And days are dark, and friends are few;"

or that exquisite versification of the Litany, found in the hymns of the Common Prayer.

So also of many of Mr. Eastman's odes, it might be difficult to say precisely wherein their great beauty consists; but when we find all hearts alike affected by them, and even little children shedding tears over their simple incidents, there can be little doubt they are destined to survive the ink and paper upon which they are inscribed. We have only space for a single one, and that perhaps not the most beautiful, but truly original and truthful.

THE TOWN PAUPER'S BURIAL

Bury him there—
No matter where!
Hustle him out of the way!
Trouble enough
We have with such stuff—
Taxes and money to pay.

Bury him there—
No matter where!
Off in some corner, at best!
There is no need of stones,
Above his old bones—
Nobody 'll ask where they rest.

Bury him there—
No matter where!
None by his death are bereft;
Stopping to pray?
Shovel away!
We still have enough of them left.

Bury him there—
No matter where!
Anywhere, out of the way!
Trouble enough
We have with such stuff—
Taxes and money to pay.

We regret that we have not space for more extended extracts. We trust the author will, in some future day, find a call for another edition of his book. We should be glad to see it in a somewhat more expensive dress. The present edition of the work is certainly a creditable specimen of Vermont bookmaking, but inferior, in some respects, we think, to its literary merits. Done up in proper taste, it would make a most appropriate gift-book. It is emphatically a book of humanity, neither too humble for the highest, nor yet too lowly for the most exalted in station, or the most cultivated, in all the elegant refinements of study and learning.

THE KING OF THE HURONS. By the Author of "the First of the Knickerbockers," and "the Young Patroon." New York: Geo. P. Putnam, 1850. 12mo. pp. 320. New Haven: T. H. Pease.

This is a historical novel of the earlier part of the eighteenth century. Its prominent characters are the Baron Montaigne, Commander of a French Castle in Canada, and his daughter Blanche, Father Ledra, a Romish priest, Lord Cornbury, the English Governor of New York, Henrich Huntington, the successful lover of Blanche, Major St. George Glover, a rival lover, Miss Roselle, niece of the Baron, and several other personages who figure more or less conspicuously. The novel is attributed to Mr. Myers, whose other works we have not read. The story before us is ingeniously constructed, and its interest well sustained; its moral tone is unexceptionable, and it contains many passages finely written, indicating descriptive talent of a high order.

SAINT LEGER; OR THE THREADS OF LIFE. New York: Geo. P. Putnam. 12mo. pp. 384, 1850. New Haven: T. H. Pease.

What was the object of the Author in writing this book? Was it to while away a few hours of dreamy consciousness? Was it to present life as a theatre of vanity, where passion, and pride, and superstition, and philosophy, and boasted progress, each chase their airy bubbles across the stage and then expire? Was it to make a mockery of human pursuits, as they might be supposed to appear to a mere observer? Was it to point men to a higher wisdom? Whoever may be the writer, and whatever his object, he is a man of reflection and thoughtfulness; of deep communings with the heart as it revolves the mysteries of its present position; he appreciates the miserable sham and patchwork and unreality which sum up the existence of so many men and women around us. He is a fine writer, a man of scholarship, of sentiment, and of sensibility; and he will, we hope, in the sequel, trace the "threads of life" far beyond the point where he has now left them.

JAMES MONTJOY; OR, I'VE BEEN THINKING. By A. S. Roe. New York: D. Appleton & Co., 1850. 12mo. pp. 328. New Haven: T. H. Pease.

This is a practical tale of every-day life. The humble position of the heroes who introduce the story, and the extreme simplicity of the style, do not, in the outset, promise any very great amount of interest or gratification. The reader however is soon taken captive, the plot begins to embrace a great variety of characters, and he will hardly be able to lay aside the story till he has seen its end. Industry, enterprise, heroism, and piety are finally rewarded; and Providence is vindicated in confounding the designs of the wicked. The story is thoroughly American. The book is sure to be popular and its influence healthful. For ourselves we have seen the originals of nearly a dozen of the portraits here drawn, and can vouch for their life-like accuracy.

HISTORY OF THE AFRICAN MISSION of the Protestant Episcopal Church in the United States. With Memoirs of deceased Missionaries, and Notices of Native Customs. By Mrs. E. F. Hening. New York: Stanford & Swords, 1850. 12mo. pp. 300.

It is not perhaps generally known that the first impulse toward the formation of a Missionary Organization in our Church was received from the Mother Church of England. The difficulties encountered in our incipient missionary efforts, can even now be scarcely appreciated, and a debt of gratitude is due to the Author-ess of the present volume, for incidentally reminding the Church how much has already been accomplished. The details of which the volume is mostly composed, are mainly taken from the "Spirit of Missions." They are chronologically arranged, with such observations as are necessary to give continuity and harmony to the work. The African Mission has a strong hold upon the heart of the Church, and this modest and carefully prepared sketch will be received with much satisfaction. Mrs. Hening has just returned with her husband to that field of promise and of sacrifice. She, and such as she, are the truest and noblest of earth's heroines.

THE PRACTICE OF THE CHRISTIAN GRACES; OR THE WHOLE DUTY OF MAN. First published 1658. A new Edition, with a Preface by the Rev. William Bentinck Hawkins, M. A., F. R. S., of Exeter College, Oxford. New York: Stanford & Swords, 1850. 12mo. pp. 336.

Who wrote "The Whole Duty of Man?" Dean Prideaux thought Bishop Fell wrote it. The "*Biographia Britannica*" says Bishop Chappel was the author. The "*Gentleman's Magazine*" of 1772 attributes it to Archbishop Sterne, a man who was imprisoned and mercilessly abused by Cromwell and his creatures. Southey declares that "no inquiries have been able to ascertain" the name of the author. For ourselves, we think the probabilities are in favor of Archbishop Sterne. Whoever was its author, for about a century it was a standard work on practical piety, and was translated into the Latin, French, and

Welch languages. Bishop Bull made it a part of the devotional reading of his family. Bishop Sanderson used its devotions in his family every evening. Dr. Sterne was the chaplain of Archbishop Laud, and attended him at the last upon the scaffold. The work is curious, as showing the character of a treatise which, at that day, had in the English Church a surprising popularity, and it will, we believe, be read with grateful acknowledgments by many of the faithful in our own day. It is indeed a treasury of holy precepts, pertaining to all the duties of life, and is not inaptly named, "The Whole Duty of Man."

A PHILOSOPHICAL ESSAY ON CREDULITY AND SUPERSTITION; and also on *Animal Fascination, or Charming*. By Rufus Blakeman, M. D. New York: D. Appleton & Co. New Haven: S. Babcock, 1849. 12mo. pp. 206.

A fine subject for a serviceable work. To grapple with the difficulties of such a theme, however, to present the phases of credulity and superstition with the dignity, clearness, and force of a "*philosopher*," is no common task, and demands no ordinary endowments and attainments. Whether the present author has brought to his effort such preparation, we shall not attempt to determine; we simply quote the opening sentence of the volume: "The remark of Lord Bacon, that 'it were better to have no opinion of God at all, than such opinion as is unworthy of Him,' is most appropriate in its application to the various superstitious beliefs, that have, and still, in a degree, sway mankind."

THE FATHERS OF NEW ENGLAND. Dr. Horace Bushnell's Oration before the New England Society of New York, Dec. 21, 1849. New York: Geo. P. Putnam, 1850. 12mo. pp. 44. New Haven: T. H. Pease.

The final result of Puritanism in the new world, according to Dr. Bushnell, will be a final dissolution of "the old unity of orders and authorities," and the crystallization of Christendom "into a unity, probably not of form, but of *practical assent and love*, a Commonwealth of the Spirit," a sublimed coalescence of Church and State, in which neither Church nor State shall exist; and in which men, and women, and children, having thrown off "the unity of form," shall bask together "a world-wide brotherhood," "under moral ideas." Of course, in this great heathenish Phalanstery, such old-fashioned things as the Family, the Church, and the State, will be looked back upon, as antiquated relics of a barbarous age. It seems, then, that Dr. Bushnell is a Socialist as well as a Pantheist; and yet the setter forth of such abominable stuff, is not only the orator to commemorate "the Fathers of New England," but he carries in his pocket a fresh *imprimatur* as an orthodox preacher of the Gospel.

FAMILY PICTURES FROM THE BIBLE. By Mrs. Ellet, Author of "the Women of the American Revolution." New York: George P. Putnam, 1849. 12mo. pp. 224. New Haven: T. H. Pease.

The plan of this book is novel, but the conception is a very beautiful one. It is to illustrate domestic character and duties, by a Gallery of Portraits all taken from the Bible. It is a series of pictures, not of individuals, but of family groups; of Patriarchs in the primitive age, surrounded by their numerous tribes, to whom they were at once both Priests and Lawgivers; and of Families in the Christian Dispensation still bound together by the cords of love in this Divine Institution. The greater number of these "pictures" are by the hand of Mrs. Ellet, who is known as a pleasing and graceful writer. The "family of Abraham" and the "family of David" are sketched with much skill and faithfulness; and the whole work may be safely recommended as attractive and instructive.

NEW ENGLAND SCHOOL EDITION OF POPE'S Essay on Man. With Notes, Grammatical and Explanatory. By JOSIAH SWETT, M. A., Prof. of Moral Philosophy in the Norwich University, &c. Claremont, N. H., 1848. 18mo. pp. 72.

Mr. Swett, the Annotator, thinks that "with certain restrictions, and such, perhaps as Pope himself intended to lay upon them, the doctrines of the Essay will not appear to be opposed to the truths of the Christian religion," and that in the fourth Epistle "the highest degree of virtue and Christian benevolence is incul-

cated." We, on the contrary, regard Pope's "Essay on Man" as rank deism, and as radically, and designedly, opposed to the whole supernatural system of Christianity. We would as soon think of feeding children with prussic acid, or any other deadly poison, as of teaching them such a sentiment as this:—

"For modes of faith, let graceless zealots fight;
His can't be wrong, whose life is in the right."

AN APOLOGY FOR NOT JOINING THE EPISCOPAL CHURCH. A Tract published by the Presbyterian Board of Publication.

This is a small pamphlet, ingeniously written, and, as we learn, is hawked about in some portions of the country by *Colporteurs*. We see notices of its extensive circulation in *Virginia* and *Ohio*. As to such attacks upon the Church, we give the following as the result of our own observation. So long as we will waive every Church principle, and go into a system of *fraternization* with the denominations around us, so long we shall be spoken well of. "*This is such sort of Episcopacy as I like*," is the compliment which they pay us. And well they may, for the Church invariably dwindles, or acquires no hold upon that increasing portion of their people who are thoughtful, and inquiring, and dissatisfied. But the moment we take the position, that *there are differences* between us and them, and that those differences are, with us, matters of principle and conscience; and the moment we commence the work of vigorous extension of those principles, however meekly or prudently, that moment the hue and cry of exclusiveness, bigotry, uncharitableness, Puseyism, monarchy, and Popery, is raised.

WHISPER TO A BRIDE. By Mrs. L. H. Sigourney. Hartford: H. S. Parsons & Co. 1850. 12mo. pp. 48.

An elegant little volume, written in a neat, chaste style, and pervaded by that delicate sentiment and singular discretion which characterize all Mrs. Sigourney's productions.

A SKETCH OF THE RISE AND PROGRESS of the Church of England in the British North American Provinces. By Thos. Beamish Akins, Esq. Halifax, N. S. 1849. 12mo. pp. 154.

This is a very unpretending work in its appearance, but it is one of the most interesting compilations of Church History that we have ever seen. It contains in small compass, the leading facts in the early planting and the growth of the Church in the British Provinces. It is to be regretted, that we know so little of the vigor and prosperity of a Body, so near us, and speaking the same language, worshipping in the same Liturgy, having the same Faith and Ministry with ourselves. We think the work would find a sale among Churchmen in the United States.

THE CHRISTIAN LIFE a Fight of Faith. By Rev. H. Hooker, Author of "Portion of the Soul," "Uses of Adversity," "Thoughts and Maxims," etc., etc. Philadelphia: H. Hooker, 1848. 18mo. pp. 178.

This is one of those books which deserves commendation for the unambitious directness with which the author writes. His themes are, the prevalence of Sense; the foes of the Christian life; the encouragements in "the fight of Faith," as the methods and aids of Grace, examples, promises, &c. In proportion as true, deep, earnest piety prevails, will there be a demand for such works as "the Christian Life."

STEPS TO THE ALTAR. A Manual of Devotions and Meditations for the Blessed Eucharist. Compiled by a Parish Priest. Sixth Edition. New York: Stanford & Swords, 1850. 18mo. pp. 126.

That the sixth edition of this valuable little Manual has already been called for, is proof, that that deep, humble, earnest piety, which the Church tends to promote, is living and growing in the hearts of the members of our Communion.

THE VAST ARMY. An Allegory. By the Rev. Edward Monro. New York: Stanford & Swords. 18mo. pp. 145.

A new edition of an entertaining and instructive little work for the young.

THOUGHTS AND MAXIMS, illustrating Moral and Religious Subjects. By Rev. H. Hooker. Philadelphia: H. Hooker, 1847. 24mo. pp. 126.

Without the sententiousness of Colton, or the oracular authority and mysterious depth of Coleridge, these "thoughts and maxims" are true to our inmost consciousness, our experience, and our observation. One of the truest is this, "If you would know the depth of a man's capacity for contempt, sound it by the measure of his generosity, and you will find them equal."

THE CHURCHMAN'S HEAVENLY HOURS, or Daily Approaches to God; in a Series of Prayers, Meditations, and Hymns. Selected from the most eminent Divines. New York: Stanford & Swords, 1850. 24mo. pp. 160.

This beautiful little Manual contains Prayers and Meditations from a variety of sources, adapted to almost every conceivable condition of life. The appropriation to one's self of the devout aspirations and holy thoughts of the eminently pious, is commended by the most evident propriety, and by the known practice of the brightest examples of holy living.

THE REVELLERS, THE MIDNIGHT SEA, AND THE WANDERER. Three Allegories. By the Rev. Edward A. Monro, M. A. From the London Edition, with original Engravings. pp. 154.

THE DOVE, an Example of Attachment to Home. From the London Edition, with Engravings. pp. 68.

CAMERON MASTEN, or The Testament in the Little Coffin, an American Story. pp. 62.

HARRY AND ARCHIE; or the First and Last Communion. From the London Edition, revised, with Engravings from designs by Boyd. pp. 98.

A CHRISTMAS CAROL. By a Lady. With original Illustrations by T. C. Boyd. pp. 16.

These five books have just been issued by the General Protestant Episcopal Sunday School Union. The publications of this Society are acquiring a wide reputation for their elegance of execution, their high order of talent, and their special adaptedness to the tastes of children.

ALWAYS HAPPY, or Anecdotes, &c. A Story written for her Children, by a Mother. Fifth American, from the fifteenth London Edition. New York: Stanford & Swords, 1849. 18mo. pp. 172.

An uncommonly successful effort to mingle instruction with amusement for juvenile readers. The great number of editions already sold, shows the estimation in which it is held among those for whose sake it was especially prepared.

COME, FOR ALL THINGS ARE READY; or AN ANSWER to Excuses for not coming to the Holy Communion, with Prayers and Meditations. By Archbishop Synge. With a Preface and Sermon by the Rev. M. A. De Wolfe Howe. Philadelphia: H. Hooker, 1849. 24mo. pp. 118.

A neat little miniature, true to its title, and well calculated to remove those conscientious scruples which so often deter from coming to the Holy Communion.

HISTORY OF WILLIAM THE CONQUEROR. By Jacob Abbott. New York: Harper & Brothers, 1850. 18mo. pp. 292. New Haven: S. Babcock.

We have here a picturesque view of the life of one of the most distinguished personages in English history, in the neat, chaste style of one of our most popular writers. The more prominent events in the career of the Conqueror are so graphically described that they can hardly fail to make a permanent impression upon the minds of youthful readers. The "Crossing the Channel," the "Battle of Hastings," and the concluding chapter, are exceedingly well done. The illustrations, and the mechanical execution generally, are excellent.

AN ADDRESS TO THE DISCIPLES' CHURCH, sometimes called the Reformers, &c.
By Arthur Cribfield. Covington, Ky., 1850. 8vo. pp. 80.

The author having occupied a leading position among the Campbellites, and having abandoned the system, and entered into communion with the Church, vindicates himself in this Series of Letters. His exposure of the miserable delusion which he has escaped, and his argument for the Ministry of the Church, are strongly expressed. He is now a candidate for Deacon's Orders in the Diocese of Kentucky.

KEEPE'S TRAVELS IN SEARCH OF HIS MASTER. Hartford: H. S. Parsons & Co., 1850. 18mo. pp. 120.

A reprint of a popular English story, illustrating the remarkable instinct and fidelity of the dog. It is an attractive juvenile book.

The following Pamphlets have been received.

Journal of the *Sixty-fifth* Annual Convention of the Diocese of New York.

Journal of the *Fifty-ninth* Annual Convention of the Diocese of Vermont.

Journal of the *Twelfth* Annual Convention of the Diocese of Western New York.

Journal of the *Eleventh* Annual Convention of the Diocese of Louisiana.

Rt. Rev. Bishop Hopkins' Address on the case of the Rev. Mr. Gorham vs. the Bishop of Exeter. This Address is characterized by the learning and ability of its author; and has been quoted in part in the English Journals.

The Right of the Clergy to temporal Support. Bishop Henshaw's Sermon before the Massachusetts Society for the relief of the Widows and Orphans of deceased Clergymen. An able presentation of a much neglected subject.

Rt. Rev. Bishop De Lancey's Charge on "Religious Training." This Charge has been copied by several of our Church papers, and has made a strong and healthful impression upon the Church.

Rt. Rev. Bishop Potter's Charge on "Ministerial Duties." A production marked by the manly style, sound sense, and vigorous intellect, of its accomplished Author.

Rt. Rev. Bishop McIlvaine's First Annual Sermon before the Evangelical Knowledge Society.

Bishop McIlvaine's Sermon at the Consecration of Bishop Upfold.

Rev. Prof. Turner's Matriculation Discourses before the Students of the General Theological Seminary, on "God's Word the Source of Divine Light," with a beautiful and well deserved Dedication to Prof. C. C. Moore, LL. D. These Discourses are a masterly vindication of the Holy Scriptures as the Source of Light and Rule of Faith, and afford incidental proof of the vagueness of tradition. The distinction between the Church, as the Witness and Keeper of the Faith, and the Originator of the Faith, is clearly drawn. There is no uncertain sound in the teaching at the Seminary.

The Rural Pastor. Rev. A. C. Cox's Sermon at the Funeral of the Rev. Frederick Miller. A beautiful and just tribute to the memory of one of the best of "Pastors."

Rev. Dr. Stone's Sermon on Christian Toleration.

Rev. Dr. Tyng's Pastoral Letter, on the case of Brittain L. Woolley.

Rev. President Williams' Inaugural Discourse.

Rev. Ralph Hoyt's Poem on the True Life.

Rev. W. H. Hill's Sermon on the 300th Anniversary of the Prayer Book.

Rev. T. P. Tyler's Sermon on the National Fast day.

Rev. Josiah Swett's Pastoral.

Dr. John H. Smith's Remarks in New York Convention.

Rev. Dr. Bethel Judd's Examination of the Papal Supremacy. This is a clear, though brief presentation of an unanswerable argument.

Rev. James Mackay's (Scotland) Thoughts for the Thoughtful.

Catalogue of Theological Seminary of Kenyon College, Ohio, 1849.

Catalogue of Gen. Theological Seminary, 1849-50.

ART. VIII.—LITERARY INTELLIGENCE.

AMERICAN.

The Puritans in England, by the Rev. W. H. Stowell, and *The Pilgrim Fathers of New England*, by D. Wilson, have been published, in one volume 12mo. *Mornings among the Jesuits at Rome*, &c., by Rev. Hobart Seymour, is a work highly commended by a portion of the religious press, and contains some things worthy of attention. It is to be regretted, however, that the author obtained his information through a species of dissimulation of which no clergyman should be guilty. *The English Pulpit*, being a collection of Sermons by the most eminent living divines of England, mostly of the evangelical school, has been republished; as also Bogue's *Theological Lectures*, a popular work of a Dissenting Minister of England, edited by Rev. J. S. C. F. Frey. Dr. Chalmers' *Discourses and Sermons* have been republished in two octavo volumes. They are worthy of perusal, even by those who differ from him in all their theological views. *Heaven's Antidote to the Curse of Labor*; or the temporal advantages of the Sabbath, considered in relation to the working classes, by John Allen Quinton, has been recently republished. This work, the production of a journeyman printer of Ipswich, England, received the first prize offered by Mr. Henderson of Scotland for essays on that subject. McCries' translation of Pascal's *Provincial Letters* has been republished. It is spoken of as being well translated, and edited with ability. An auto-biography of Rev. Ashbel Green, D. D., has been issued from the press. *The Philosophy of the Beautiful*, by Victor Cousin, has been presented to the American public, in the translation of Daniel. The works of *Bishop England*, late Roman Catholic Bishop of Charleston, have been published in five octavo volumes, edited by his successor, Bishop Reynolds. The Rev. C. C. Pise, another writer of the same communion, has also published a work entitled, *Christianity and the Church*, in one volume octavo. We have, also, the *Spiritual Exercises* of St. Ignatius Loyola, Liguori's *Preparation for Death*, books of the same School. *Pastoral Reminiscences*, by S. K. Kollock, and Lake's *Mourner Comforted*, are works of precisely the opposite school. A new and revised edition of Junkin *On Justification by Faith*, has been published. Leask's *Footsteps of the Messiah*, and Nevin's *Summary of Biblical Antiquities*, are also among the recent works of interest. We have also McFarlan's *Mountains of the Bible*, Wainwright's *Women of the Bible*, and Sprague's *Women of the Old and New Testament*, and are soon to be presented with Houghton's *Children of the Bible*.

Mr. Otis Clapp, of Boston, has recently presented the American public with a series of works by Emmanuel Swedenborg, in a neat, and to those desirous of knowing what the doctrines of Swedenborg were, attractive form. The *Biography of Swedenborg*, by J. J. G. Wilkinson, is an interesting, and we should judge an impartial work, which we commend to those who desire to know more of that extraordinary man. Other works published by Mr. Clapp, on this subject, which we have seen, are *Divine Love and Divine Wisdom*, *Heaven and Hell*, and *Divine Providence*, neat 18mo. works, with *The Doctrine of the New Jerusalem concerning the Lord*,—*The Sacred Scripture*,—*Faith*,—*Life*,—*Soul and Body*,—*White Horse mentioned in the Apocalypse*,—*The New Jerusalem and its Heavenly Doctrine*, *Canons of the entire Theology of the New Church*, in pamphlet form, for distribution. We may speak of some of these again. In connection with these we may mention a pamphlet by W. B. Hayden, dedicated to Dr. Bushnell, in commendation of part, and in condemnation of part, of his "God in Christ," showing that what of truth Dr. B. holds is essentially Swedenborgian, though without giving it that name.

Messrs. Gould, Kendall & Lincoln, of Boston, have recently published the fol-

lowing interesting and valuable works:—Pascal's *Thoughts*, with a Memoir; Prof. Gammel's *History of the American Baptist Missions* in Asia, Africa, Europe, and North America; Prof. Ripley's *Sacred Rhetoric*, or Composition and Delivery of Sermons, to which is added Dr. Ware's *Hints on Extemporaneous Preaching* and Sartorius' *Person and Work of Christ*, translated by O. S. Stearns. These are all works of value, but that of Sartorius is of especial interest, as indicating the present course of popular theology among the more orthodox Germans of the present day. Not having seen the original, we cannot judge of the faithfulness of the translation, but we are strongly impressed with the feeling that the precise thought of the original has not been accurately preserved in some sentences, and we have to regret the omission of the chapter on the Sacraments.

Thompson's *Memoir of David Hale* is a work of considerable interest. Mrs. Sigourney's *Poems of the Sea and Whisper to a Bride* are also among the interesting works that have recently appeared. Rev. J. Murphy has published a work entitled *Creation*, or the Bible and Geology consistent, together with the moral design of the Mosaic History. A *History of the Confessional*, by Bishop Hopkins, of Vermont, is announced.

Mr. Perkins of Philadelphia, has announced a translation of Hase's *Manual of Church History*, and recent catalogues inform us that a translation of Guericke's *Manual* on the same subject, is to form part of the series of Bohn's standard library. Guericke is a Lutheran, but Hase belongs to the latitudinarian school. The *Manual* of Jacobi, mentioned under another head, will give us the Neandrian view of history, so that we shall have three *Manuals of Church History* from the German, by three authors of acknowledged ability, representing the three prominent schools of German Theology.

Mr. Babcock of this city, publishes Croswell's *Family Prayers*, a work which we give the preference to any we have employed, especially for its following the seasons of the Church, thus keeping the mind of the family on the mind of the Church. He also publishes *Rudiments of the Church*, by the same author, which is a valuable little work; with a great variety of other religious, miscellaneous, and school books.

H. Longstreth of Philadelphia, has republished Forster's *Observations*, etc., on Macaulay's charges against Penn, and a more complete and thorough refutation could not be desired. If Mr. Macaulay's other statements are not better founded than those exposed by Mr. Forster, his "History of England" is no history, not even a historical romance, but a wilful, or careless caricature.

The *Annual of Scientific Discovery* for 1850, containing an account of the most important discoveries and improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Meteorology, Zoology, Botany, Mineralogy, Geology, Geography, and Antiquities, during the past year, just published by Gould, Kendall & Lincoln of Boston, is a work well conceived and well executed; precisely adapted to the wants of those who wish to keep up with the progress of science, and want time or means to consult the various scientific journals of the day. Persons sending one dollar to the publishers, post paid, will receive a copy by mail, free of expense.

Bangs, Platt & Co. of New York, keep constantly on hand Bohn's Library Series, including his *Standard, Scientific, Antiquarian, Classical, and Illustrated* Libraries. Among these are the works of Schiller, Sismondi, Schlegel, Neander, Goethe, Ranke, and other foreign writers of importance. The antiquarian department is worthy of especial attention. Bede's Ecclesiastical History, and the Anglo Saxon Chronicle, may here be had for one dollar, while the first work alone formerly cost three dollars and a half; and Roger of Wendover's Flowers of History, which a few years since cost fourteen dollars in the original, is here published for two dollars in an English translation, and other works in proportion. The last volume of the *Scientific Library* contains a translation of Humboldt's *Views of Nature*, a work of deep interest, abounding in extraordinary and wonderful facts in nature.

FOREIGN (ENGLAND.)

William Cunninghame, Esq., has recently published *The Certain Truth, the Science and Authority of the Scriptural Chronology*, a large octavo of four hundred pages. England has been especially active of late, in the department of Scriptural Chronology. Clinton's *Fasti Hellenici*, the third volume of which is devoted to Biblical Chronology; Greswell's *Dissertations on the Harmony of the Gospels*, in four volumes; Brown's *Ordo Sæclorum, or Chronology of the Holy Scriptures*, and Dr. Jarvis's *Chronological Introduction*, have all been published in England within a few years. We see it announced also that a translation of Wieseler's *Chronology of the Apostolic Age*, by Thomas Gorden, will soon be published. The Chevalier Bunsen is also publishing a work on Egypt, in English and German, a portion of which is devoted to the subject of Chronology. The Chronological portion has already appeared in Germany. A mass of the private correspondence of John Calvin is said to have been discovered in one of the French Colleges, and is about to be given to the public. Rev. William Goode has published a work on the *Doctrine of the Church of England as to the Effects of Baptism*, in the case of infants. Rev. J. S. M. Anderson has recently published the second volume of his *History of the Church of England in the Colonies and Foreign Dependencies of the British Empire*. The first volume was published in 1845. The Church Missionary Society, founded 1799, has issued a work entitled the *Jubilee Volume* of the C. M. S. A new work has been published *On the Voyage and Shipwreck of St. Paul*, by a Mr. Smith, who appears to have spent a large portion of his life in preparing for and elucidating the two last chapters of the *Acts*. He spent a winter in Malta examining the coast of the island, the make of the shore, and the character of the currents which beat upon it, and also searched the libraries of Florence, Naples, Lausanne, Paris, and London, for any information that might aid his investigation. The result has been the confirmation of the apostolic history in its minutest details, even to the place where two seas meet. Hone's *Lives of Eminent Christians* has passed to a second edition. Vol. I. contains the lives of Archbishop Ussher, Rev. Dr. Hammond, John Evelyn, and Bishop Wilson. Vol. II. of Bernard Gilpin, Philip de Mornay, Bishop Bedell, and Anthony Horneck. Vol. III. of Bishop Ridley, Bishop Hall, and Robert Boyle. Vol. IV. of John Bradford, Archbishop Grindal, and Judge Hale. The celebrated Protestant Discussion between the Rev. John Cumming, D. D., and Daniel French, Esq., held at Hammersmith in 1839, has been issued in a cheap form for general circulation. A new edition has also been issued of *An Apology for Anglicanism, or Jesuitism in the Church*, in which it is shown that low, or loose Church principles, has ever been the vantage ground of Rome and infidelity. *A Life of Bishop Shirley* has been recently published, edited by Thomas Hill, B. D. The first volume of Landon's (Rev. Edward H.) *New General Ecclesiastical Dictionary* has been published by Rivingtons. This work is designed to include an account of the Sees, Patriarchates, Religious Foundations and Brotherhoods, together with a list of the Archbishops and Bishops throughout Christendom from the earliest times; also a History of Sects; an Explanation of Rites and Ceremonies, and of Ecclesiastical and Ecclesiological terms, and a copious Biographical Dictionary of eminent Ecclesiastical persons, with lists of their writings. The first volume contains 724 duodecimo pages. The work is to be completed in six duodecimo volumes. Wordsworth's (Rev. C.) *Letters to M. Gorden* on the destructive character of the Church of Rome, both in religion and policy, have gone to a third edition.

H. Bailey has published *Rituale Anglo-Catholicum*, or the testimony of the Catholic Church to the Book of Common Prayer, as exhibited in quotations from Ancient Fathers, Councils, Liturgies, and Rituals—likely to become a standard work in the libraries of the clergy. Archdeacon Wilberforce, the Author of the work on *The Incarnation*, has published a work on the *Doctrine of Holy Baptism*, with remarks on the Rev. W. Goode's account of the effects of infant

baptism. A reply has also been made to the charges against William Penn in Macaulay's History, by W. E. Forster, and has been republished in this country.

Sir Gardiner Wilkinson, favorably known to the public by his *Topography of Ancient Thebes, Manners and Customs of the Ancient Egyptians*, 5 vols. 8vo. and his *Modern Egypt and Thebes*, 2 vols. 8vo., has issued the prospectus of a new work on *Egyptian Architecture*. It will contain 18 large plates, and about one hundred pages of letter press. Only one hundred and twenty-five copies will be published, price two guineas, (\$10.50.) Subscriptions will be forwarded from this office, if sent to the care of the editor. Mr. Gliddon has republished in England a synopsis of his Lectures on Egypt, with the title *Otia Egyptiaca*, sustained by copious notes and references. These furnish a convenient index to the most recent publications on Egypt, English, French, German, Italian, and American. It is in some respects his best work, though one cannot but smile at the modesty of the claim, and the certainty of a science whose epoch is "still oscillating between the 36th and 58th century, B. C." (p. 39).

Major Rawlinson, who has devoted many years to the study of the cuneiform inscriptions of the East, read a paper before the Royal Asiatic Society, London, January 19th, on the Assyrian inscriptions of Nimroud and its vicinity, an account of which was given in our Review of Layard's *Nineveh*. Major R. supposes he has been able to identify the name of the city, the ruins of which bear the name of Nimroud, and that it was *Khala*, or *Sala*, and he imagines it to have been the *Calneh* of the Scripture, and one of the cities to which Jonah was sent. The names of six kings have been identified, and the date of the oldest palace yet discovered, he imagines to have been nearly coeval with the entrance of Israel into Canaan. The language of the Ninevite inscriptions he considers Semitic in its character, closely allied to the Hebrew and Chaldee in its pronouns and prenominal affixes, but otherwise more nearly related to the African languages. Thomson's *Select Monuments of Doctrine and Worship of the Catholic Church in England before the Norman conquest*, has just appeared.

GERMANY.

DE WETTE, *Wilhelm Martin Leberecht*, the celebrated Commentator, and Prof. of theology at Baslé, died a few months since, in his 70th year; just forty years after his appointment to the Professorship of Theology in the University of Heidelberg. A very decided rationalistic tone runs through all his earlier publications, which has been greatly modified in later years, as the Friesian philosophy lost its hold upon him, to which Rev. Dr. Pusey, twenty years ago, attributed the obscuration of his Christian faith. A work has recently been published by a Romish Professor in the Gymnasium of Treves, (Prof. Myers,) intended to show that the Apostle's Creed was of Apostolic origin, except the articles affirming the descent of Christ into hell, and the Communion of the Saints. The work is entitled, *De Symboli Apostolici Titulo, Origine et Antiquissimis Ecclesiæ temporibus auctoritate, etc.* Prof. J. H. Petermann, of Berlin, has published a volume containing the Epistles of Ignatius in Greek, Syriac, Armenian and Latin, with a preliminary dissertation and notes, in which he claims to have shown, that the conclusions of Mr. Cureton, in regard to these Epistles, are without sufficient foundation, that the Armenian version, made probably in the fifth century, and which corresponds closely with the shorter Greek recension, heretofore received as the true text, was evidently made from the Syriac, and consequently that the Epistles of Ignatius, as we now have them in the Greek, must have existed in Syria thus early. Hence he concludes that the version which Mr. Cureton regards as the true text, is only an abridgment of an earlier and truer text. Prof. T. L. Jacobi, a pupil and admirer of Neander, has published a *Manual of Church History*, embodying the theological and historical views of Neander, approved by him as such. It is being translated, and will be published in London and New York.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

CONSECRATION OF BISHOPS.

Rev. George Upfold, D. D., Bishop of Indiana, Christ Church, Indianapolis, Dec.
 16th, 1849, by Rt. Rev. Benjamin Bosworth Smith, Kentucky.
 " Charles Petit McIlvaine, Ohio.
 " Cicero Stephens Hawks, Missouri.
 " Jackson Kemper, Miss., Bp. N. W. Territory.

ORDINATIONS.

DEACONS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Church.</i>	<i>Place.</i>
Elmendorf, John J.,	Chase, N. H.,	Feb. 24, 1850.	Christ, N. Y. City.	
Hyde, Mercer F.,	Doane,	Dec. 23, 1849.	St. Mary's, Burlington, N. J.	
Russell, Lorenzo L.,	Whittingham,	Feb. 24, 1850.	St. James', Coll. Chapel, Md.	
Jacocks, James G.,	Ives,	Jan. 27, 1850.	St. Matthew's, Hillsborough,	
Potter, Collis J.	Brownell,	Dec. 21, 1849.	Christ, Hartford, Conn. [N.C.	
Swope, Cornelius E.,	Whittingham,	Feb. 24, 1850.	St. James', Coll. Chapel, Md.	
Weller, Reginald H.,	Otey,	Nov. 21, 1849.	Calvary, Memphis, Tenn.	
Windsor, Henry John,	Whittingham,	Feb. 24, 1850.	St. James', Coll. Chapel, Md.	

PRIESTS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Church.</i>	<i>Place.</i>
Rev. Applegate, Thos.,	Chase, N. H.	Feb. 24, 1850.	Christ, N. Y. City.	
" Bishop, Theo. M.,	Delancy,	Feb. 24, 1850.	Zion, Fulton, W. N. Y.	
" Capron, Alex.,	Brownell,	Feb. 24, 1850.	St. Mark's, New Britain, Conn.	
" Donnelly, J. B.,	Ives,	Jan. 27, 1850.	St. Matthew's, Hillsboro', N.C.	
" Douglass, Ben. I.,	Potter,	Jan. 6, 1850.	St. Matthew's, Francisville, Pa.	
" Gadsden, C. P.,	Gadsden,	Dec. 16, 1849.	St. Stephen's, Pineville, S. C.	
" Garfield, L. N.,	Brownell,	Dec. 21, 1849.	Christ, Hartford, Conn.	
" Johnson, R. P.	Johns,	Nov. 4, 1849.	—, Bruton, Vir.	
" Le Baron, Jas. F.,	Chase, N. H.	Feb. 24, 1850.	Christ, N. Y. City. [S. C.	
" Logan, E. C.,	Gadsden,	Oct. 26, 1849.	St. Paul's, Radcliffborough,	
" Murphy, Edwin W.,	Burgess,	Nov. 23, 1849.	Christ, Gardiner, Me.	
" Phelps, Josiah,	Upfold,	Feb. 26, 1850.	St. Mary's, Delphi, Ind.	
" Reynolds, Charles,	Chase, N. H.	Dec. 6, 1849.	Christ, N. Brooklyn, N. Y.	
" Robbins, Chandler,	McIlvaine,	Dec. 2, 1849.	Christ, Springfield, Ohio.	
" Rodman, Wash.,	Chase, N. H.	Feb. 24, 1850.	Christ, N. Y. City.	
" Ticknor, Jas. H.,	Cobbs,	Oct. 14, 1849.	St. Andrew's, Prairieville, Ala.	

REMOVALS.

<i>Name.</i>	<i>Church.</i>	<i>Place.</i>
Rev. Adams, James,	St. John's,	Cohoes, N. Y.
" Bent, Nathaniel T.,	All Saints',	Worcester, Mass.
" Britton, J. B.,	Christ,	Dayton, Ohio.
" Canfield, E. H.,	St. Peter's,	N. Y. City.
" Chipman, Tapping R.,	St. George's,	Astoria, N. Y.
" Clark, John W.,	Calvary,	Brooklyn, N. Y.
" Cole, A. D.,	St. Luke's,	Racine, Wisconsin.
" Cook, E. R. T.,	St. Thomas',	Ravenswood, L. I.
" Cooper, Charles D.,	St. Phillip's,	Philadelphia, Penn.
" Coxe, Samuel Hanson,	St. Paul's,	Oxford, W. N. Y.
" Dashiell, Erastus F.,	Christ,	Calvert Co., Md.
" Fackler, David M.,	Episcopal Institute,	Staten Island, N. Y.
" Field, Justin,	St. James',	Great Barrington, Mass.
" Freeman, Andrew F.,	—	Little Rock, Ark.
" Freeman, Lyman N.,	St. Paul's,	Chillicothe, Ohio.
" Green, William,	—	Mt. Savage Works, N. J.
" Harrold, Hiram H.,	—	New Castle Co., Del.
" Hill, Horace,	Mariner's Church,	Detroit, Mich.
" Hager, E. W.,	—	Moravia, etc., W. N. Y.
" Hyland, William L.,	Christ,	Wellsburg, near Wheeling, Va.
" Jenks, William Alfred,	St. Luke's,	Chelsea, Mass.
" Jones, Alexander D. D.,	St. Paul's,	Richmond, Va.
" Judd, Bethel, D. D.,	—	Sodus, etc., W. N. Y.
" Magee, Edward,	Grace,	Mt. Clemens, Mich.
" Mallaby, Thomas,	St. Michael's,	Geneseo, W. N. Y.
" McIlvaine, Joseph W.,	Grace,	South Oyster Bay, N. Y.
" Michell, Tobias M., M.D.,	St. Peter's,	Paris, Ken.
" Morgan, R. U., D. D.,	Trinity,	New Rochelle, N. Y.
" Mulcahey, James,	St. Stephen's,	Middlebury, Vt.
" Parvin, Robert J.,	Trinity,	Rochester, W. N. Y.
" Potter, Collis J.,	St. Matthew's,	East Plymouth, Conn.
" Putnam, E. F.,	Christ,	Montpelier, Vt.
" Richards, E.,	Christ,	Oyster Bay, L. I., N. Y.
" Roberts, Edmund,	St. Peter's,	Westfield, N. Y.
" Roberts, G. Lamb,	St. James', [Hagne.	Vincennes, Ind.
" Rumney, Theodore S.,	Cople Parish, near	Westmoreland, Va.
" Savage, Thos. S., M.D.,	Trinity,	Pass-Christians, Miss.
" Shackleford, John W.,	St. Mary's,	Brooklyn, N. Y.
" Shield, C. H.,	—	Woodville, etc., Va.
" Smith, Richard,	—	Waterford, Penn.
" Starkey, Orlando F.,	Christ,	Lockport, W. N. Y.
" Taylor, B. F.,	St. Luke's,	Rossville, Staten Island, N. Y.
" Thompson, George,	St. John's College,	Cincinnati, Ohio.
" Ticknor, J. H.,	Trinity,	Columbus, Geo.
" Vaux, William,	St. Paul's,	New Albany, Ind.
" Ward, Henry Dana,	St. Jude's,	New York City.
" Waters, George,	St. John's,	Kingston, N. Y.
" Whipple, Henry B.,	Zion,	Rome, N. Y.
" Whittingham, Rich'd., Jr.	St. Andrew's,	New Berlin, W. N. Y.
" Zimmer, William I.,	St. Phillip's,	Atlanta, Geo.

CONSECRATION OF CHURCHES.

Church.	Place.	Bishop.	Time.
All Angels',	N. Y. City.	Chase, N. H.	Dec. 1, 1849.
A Chapel,	Coventry Parish, Md.	Whittingham,	Dec. 13, 1849.
—, —,	Leetown, Vir.	Meade,	Nov. 6, 1849.
Calvary,	Charleston, S. C.	Gadsden,	Dec. 23, 1849.
Christ,	Madison, Ind.	Upfold,	Feb. 7, 1850.
Christ (Free Mission.)	Newark, N. J.	Doane,	Feb. 2, 1850.
Christ,	North Brooklyn, N. Y.	Chase, N. H.,	Dec. 6, 1849.
Mariner's,	Detroit, Mich.	McCoskry,	Dec. 23, 1849.
Nativity,	Huntsville, Ala.	Cobbs,	Nov. 4, 1849.
St. Andrew's,	Meriden, Conn.	Brownell,	Feb. 6, 1850.
St. George's,	N. Y. City,	Chase, N. H.,	Dec. 4, 1849.
St. James',	Pulaski, W. N. Y.	DeLancey,	Feb. 27, 1850.
St. Mark's,	Millsboro', Del.	Lee,	Oct. 26, 1849.
St. Mark's,	Islip, N. Y.	Chase, N. H.,	Nov. 23, 1849.
St. Matthew's, (in the Forest.)	Worcester Co., Md.	Whittingham,	Dec. 11, 1849.
St. Paul's,	Richmond, Ind.	Upfold,	Dec. 20, 1849.
St. Peter's,	Poolesville, Md.	Whittingham,	Feb. 23, 1850.

DIOCESAN INTELLIGENCE.

WESTERN NEW YORK.—We have received the Journal of the late Convention, which makes a neatly printed pamphlet of 112 pages. It is happily furnished with an abstract which shows a prosperous state of the Diocese.

Summary.—Clergymen canonically residing in the Diocese, 113; Organized Congregations in Union with the Convention, 127. Ordinations—Deacons, 10; Priests, 3—13; Institutions, 2; Clergymen received into the Diocese, 6; Clergymen transferred to other Dioceses, 10; Candidates for Orders—(Received 2, Admitted 9,) Present number, 20; Churches Consecrated, 3; Present at the Convention—Clergymen entitled to seats, 82; Clergymen admitted to sittings, 10; Lay Members representing 46 parishes, 74; Clergymen entitled to seats, who were not present at the Convention, 28.

Statistics from the Parochial Reports.—Number of Families, (from 90 reports,) 5,062; Number of individuals (from 90 reports,) 20,384; Baptisms, (from 61 reports, adults 250; from 81 reports, infants 951,) 1,201; Communicants added, (from 78 reports,) 909; Communicants removed or died, (from 78 reports,) 460; Communicants, present number (from 99 reports,) 6,301; Marriages, (from 78 reports,) 387; Burials, (from 90 reports,) 607; Public Services, (from 91 reports,) 9,605; Sunday School Teachers, (from 64 reports,) 571; Sunday School Pupils, (from 64 reports,) 3,575; Children Catechised, (from 53 reports,) number of times, 727.

Monthly Collections.—Christmas Fund, (from 71 reports,) \$1,042 99; Foreign Missions, (from 35 reports,) 520 88; Domestic Missions, (from 50 reports,) 1,067 19; Parochial Objects, (from 62 reports,) 11,388 53; Diocesan Missions, (from 60 reports,) 4,333 90; General Fund, (from 31 reports,) 1,721 74; Other Objects, (from 42 reports,) 3,721 03.

OHIO.—The *thirty-second* Annual Convention of this Diocese met at St. Paul's Church, Mt. Vernon, on the 11th and 12th of October. There were 44 Clergymen and Delegates from 34 Parishes present at the Convention. There are 75 Clergymen canonically resident in the Diocese, and 85 Parishes in union with the Convention. The Report of the Missionary and Education Committee, read by Prof. Smith, states that \$1,225 00 have been appropriated during the year to 11 Missionaries and 4 Beneficiaries. The Domestic Committee of the General Society have withdrawn the aid hitherto extended. The proceedings of the Convention were characterized by courtesy and harmony.

LOUISIANA.—The *eleventh* Annual Convention of this Diocese was held in Christ Church, New Orleans, April 18th and 19th, 1849. The Journal presents the following condition of the Diocese. 20 Parishes, 26 Ministers, 669 Baptisms during the Conventional year, 112 persons Confirmed, 909 Communicants, 191 Marriages, 372 Burials, \$3,687 95 contributed to Church objects.

The Committee on the state of the Church reports, that "New churches have been erected, new parishes formed, new fields of labor opened, and additional laborers have entered upon the work;" that "the attention of the Clergy and others has been directed with much interest and success to the religious instruction of the colored portion of the population," and that the Diocese is united in opinion and feeling, and in steadfast attachment to the distinctive features of the Protestant Episcopal Church.

DEPOSITIONS FROM THE MINISTRY.

The Standing Committee of the Diocese of New York having received communications from the Rev. R. C. Shimeall, the Rev. Dr. Forbes, and the Rev. Mr. Preston, which were deemed sufficient to warrant proceedings, according to the usage of the Diocese, under Canon xxxviii, of 1832, Orders were passed for the record of their declarations respectively, and for their displacement from the Ministry. The Bishop of New Hampshire has pronounced the sentence. Mr. Shimeall has joined the Presbyterians, Messrs. Forbes and Preston have given their adhesion to the Romanists. The Rev. Thomas S. Brittan, of the same Diocese, has been degraded from the same office.

The Bishop of Tennessee has announced that he has displaced from the Ministry the Rev. Samuel Sherwell, Deacon.

The Bishop of South Carolina has announced that Jedidiah Huntington, M. D., a Presbyter of his Diocese, having made known to him his renunciation of the Protestant Episcopal Church, notice has been given that he has been displaced from the Ministry. Dr. H. is one of the Romish perverts, and is the reputed author of the infamous tract on the Sacrament of Penance.

We see by the foreign papers, that Rev. Mr. McLeod, the author of a scandalous tract on Confession, has joined the Church of Rome in Switzerland. Drs. Forbes and Huntington, Messrs. Preston and McLeod, are some of the principal persons had in view by the *Calendar*, when it declared, a year ago, that there was a clique in New York, teaching the identical errors of Romanism.

Bishop Delancey has published the following notice, couched in terms which we deem called for in every similar case. *Apostacy* should never be let off as having done nothing "affecting moral character."

"Robert Beverly Tillotson, admitted a Candidate for Holy Orders in this Diocese, in 1847, and compelled by sickness to relinquish his studies and go abroad, having, while in Europe, apostatized from the true faith of the Holy Catholic Church, as held by our branch of the same, by making vows of eternal obedience to the Church of Rome, I hereby give notice to the Diocese, that I have displaced him, for such heinous apostacy and sin, from the list of Candidates for Holy Orders."

OBITUARY.

Died, at Geneva, W. N. York, on Sunday, Oct. 21st, 1849, DAVID B. DOUGLASS, LL. D., Professor of Mathematics and Natural Philosophy in Geneva College. Professor Douglass was born in Pompton, N. J., March 21st, 1790. He gave early indications of an ardent and enterprising spirit, and was graduated at Yale College in 1813. Immediately thereupon he repaired to Sackett's Harbor, where he sought and obtained a commission as second lieutenant in the corps of U. S. Engineers. From hence he went to West Point in the same year, where he continued until the spring of 1814. He was then ordered to join the Niagara army, under Gen. Brown, which he did, taking a personal and active part in the operations of that campaign, and sharing in the actions of Lundy's Lane and of Erie. For "distinguished and meritorious services in that campaign, and particularly"

during the siege of Fort Erie, he was promoted to a first lieutenancy, and breveted captain on the same day, Sept. 17, 1814. In 1815, he was Assistant Professor of Philosophy at West Point. In 1820, he was appointed Professor of Mathematics at the same institution, in the place of his father-in-law, Andrew Ellicott, who died at this time, after many years of faithful public service. In May, 1823, he was appointed to the Professorship of Civil and Military Engineering. In February, 1831, he resigned, and moved to Brooklyn, having been connected for sixteen years with the Military Academy, and having taken an active part in the organization of the system since pursued there. During the same period, he was also engaged in various important operations for the Government. He acted as aid to Gov. Cass in his expedition to negotiate treaties with the tribes of North Western Indians. After leaving West Point, he engaged in several other important public works. In 1832, he was appointed to make the requisite surveys, examinations, and estimates, for supplying the city of New York with water. By October, 1836, having planned and digested all the details for this great work, he was superseded in his office, but his plans and estimates were retained. In 1838, he laid out the Greenwood Cemetery, near New York City, which owes to his genius its original conception, its location, and the tasteful arrangement of its grounds. In 1840, he was called to the Presidency of Kenyon College. In 1845-6, he located and laid out the Quebec Protestant Cemetery. In the same year, he was called to the Professorship of Mathematics in Geneva College. Several months of declining health succeeded a life of great physical and mental activity, and on October 21st, 1849, he departed to his rest. In his character, energy and gentleness, courage and magnanimity, learning and piety, were beautifully mingled. He lived and died a sincere and earnest Christian, leading many to a knowledge of the truth, and contending zealously and yet charitably for the faith as it is in Jesus.

Died, in Weathersfield, Wyoming Co., W. N. Y., on Sunday, the 21st of October, 1849, Rev. THOMAS MEACHEM, aged 54 years. Mr. M. was a native of England, where for some years he officiated as a preacher in the Methodist connection. In 1831, he emigrated to this country, and soon after became a Candidate for Orders in the Protestant Episcopal Church in the Diocese of New York. In due time he was admitted by the Bishop of that Diocese to the Diaconate and the Priesthood. After officiating temporarily in several places, he took charge, as Missionary, of St. Mark's Church, Hunt's Hollow, where he continued about three years, laboring even beyond the measure of his robust constitution. He next officiated as Missionary at Trinity Church, Centerfield, Ontario County, where his ministry was marked by the same self-sacrificing industry. Afterwards, he had charge, for a time, of St. Paul's Church, Allen's Hill. The last five years of his ministry were devoted to St. Clement's Church, Weathersfield, Wyoming County; and the day on which he died was to have commenced his sixth year of labor in that Parish. Although his health had been so feeble, for a long time, as to render him unable to perform the full services of a clergyman, he continued his public ministrations until the second Sunday previous to his decease. During his final illness, though he was fully aware of the extreme doubtfulness of his recovery, his mind was singularly calm and peaceful. Some hours before his death, being visited by several of his parishioners, he gave them his last pastoral counsel; at the conclusion of which, with an energy almost startling, he extended his hands, and pronounced his final benediction, in the affecting words of the Apostle: "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified!" His life was that of an exemplary Christian, and his death was literally "perfect peace."

Died, at Tinmouth, Vermont, July 27th, 1849, Rev. CALEB S. IVES, aged 41 years. He was born at Tinmouth, in Sept. 1798, and was brought up in the tenets of the Congregationalists, among whom he was a communicant. Being engaged in the business of teaching school, and brought to reside temporarily in a Church family, he was led to examine the doctrines of the Episcopal Church. Convinced of the truth of the doctrine of the Unity of the Church, and of the Apostolic

Succession of the Priesthood, he became an Episcopalian. His circumstances rendering it necessary for him to depend upon his own exertions for the means of acquiring an education, and feeling that he was called to exercise the holy offices of the ministry of Christ, he, by industry and economy, and by the labor of his hands, procured the necessary means for that object, and was graduated at Trinity College, Hartford, Conn., in 1830. He pursued his theological studies at the General Seminary. After receiving Holy Orders, he removed to Alabama in 1833, where he organized and had charge of, for nearly two years, the parishes of Trinity Church, Demopolis, of St. Paul's, Greensboro', and of St. John's, in the Prairie, Greene County. In 1835, he settled at Mobile, where he was associated with Mr. Norman Pinney, in the care of a school for the young, and acquired the love and respect of all who knew him. In 1838, at the request of the citizens of Matagorda, Texas, Mr. Ives removed to that city, and organized the parish of Christ Church, and established a school for the young. This step was taken by him at a great sacrifice of worldly interest, he giving up a lucrative situation in Mobile, for one that presented only the prospect of a bare support, solely influenced by the conviction that he could be more useful, and serve the cause of Christ more effectually, in the latter situation than in the former. At that time there was no organized society of Episcopalians in Texas, nor of Protestants of any sect in that country. When Christ Church was organized, it was the most western Protestant Episcopal parish in North America; the Rev. Mr. Ives, as its Rector, standing as a sentinel upon the outward wall of protestant civilization; and zealously did he perform his duties as such. Those of his parishioners who were then residents of Matagorda, bear witness to the immediate salutary influence upon the tone of society exerted by the regular and constant ministrations of the Gospel, and the facilities for educating the young, afforded by the school established by him. For more than ten years did this estimable man devote his undivided labor and attention to the double occupation of pastor and school-teacher; zealous and untiring in the performance of all his duties, meek and uncomplaining in difficulties, seeking controversy with none, and gaining the esteem of all. At last, exhausted with labor, he went home to his own native place to die. He sweetly fell asleep in Jesus. He rests from his labors and his works do follow him.

Died, Sept. 2d, at Humphreysville, Conn., Rev. JOHN D. SMITH, late Rector of Union Church in that village, aged 45 years. Mr. Smith was born in Derby, February 21, 1804. His parents were of the Methodist persuasion, and in that belief he was carefully nurtured. From early youth he evinced a fondness for reading, but chiefly of a desultory character; at an early age he commenced the study of the Greek and Latin classics, under the supervision of the Rector of the Episcopal Church in his native town, supporting himself by teaching school during the winter months. By this means he became somewhat acquainted with the doctrines and usages of the Episcopal Church, and first an occasional, and afterwards a constant attendant on her stated services. In 1830, he was presented by his Rector, a candidate for confirmation, and soon after entered the General Theological Seminary of the Protestant Episcopal Church. It is highly creditable to him that notwithstanding his scanty means and opportunities for instruction, he passed a satisfactory examination in the branches of classical learning, required by the terms of admission into that Seminary. Here he completed the usual course of theological training, received a diploma, and was admitted to Deacon's Orders by the Rt. Rev. Bishop Brownell, in Christ Church, Hartford, July 7th, 1833, and on the 22d of September, 1834, he was ordained Priest in Union Church, Humphreysville. In this parish the greater part of his ministerial labors were performed. Mr. Smith was a man of considerable mental activity and shrewdness; somewhat eccentric in manner, of strict integrity, and of a peaceful and placable temper. He evinced little taste for what is termed, strictly speaking, theological discussion; his sermons were almost wholly of a moral and practical character. The full attendance on the funeral services in inclement weather, showed that he had a firm hold on the affections of the people among whom the greater portion of his official life was spent.

Died, on Sunday morning, Dec. 2d, 1849, at Caldwell, Lake George, N. Y., the Rev. AMOS PARDEE, in his 80th year—one of the few of the clergy educated and commissioned during the last century. He was born at East Haven, Connecticut, A. D. 1770; was graduated at Yale College in 1793, ordained a Deacon by Bishop Bass, 1795, and a Presbyter by Bishop Jarvis, 1799. After officiating as a Missionary for a few years in Vermont, he was chosen Rector of St. Luke's Church, Lanesboro', in 1802, and continued in the faithful discharge of the duties of his station until 1818, when he resigned that parish. Since that time, Mr. Pardee has been in the employment, at various places, of the Missionary Society of the Diocese of New York, until obliged by increasing years and infirmities to retire altogether from public services. The few last years of his life have been spent at Lanesboro' and Caldwell, the residence of his daughters, at which last named place, he calmly resigned his soul to God who gave it. Reserved and dignified in his manner, amiable in his disposition, and exemplary in his life and conversation, he recommended the Gospel of Christ by his illustration of its fruits in his daily walk. Well read in the best works of the old Divines, his sermons were replete with sound theology and useful instruction.

Died, at Portsmouth, N. H., at the residence of his brother, the Rev. HENRY W. SWEETZER, of New York city, aged 40 years. Having a strong desire to enter the ministry, he relinquished his secular pursuits for that profession, and devoted himself to study. He entered Dartmouth College at the age of 22, was graduated in 1835, and afterwards passed three years at the Theological Seminary in the city of New York. He was ordained in that city on the 27th of September, in 1838, and immediately afterwards accepted the Rectorship of St. Andrew's Church, in Walden, Orange county, in the State of New York, where he remained more than three years. He then accepted the invitation to be Assistant Minister at St. George's Church, in Astoria, L. I., where he continued till about two years since, when he took charge of a Parochial school in the city of New York. While engaged in the duties of that school his health declined, and about the middle of last November he went to Portland to pass a few days to recruit his health. Every day after his arrival his prostration increased. On the 29th of December last he expired, full of faith, resignation, and hope.

Died, at Stonington, Conn., Jan. 26th, Rev. CHARLES E. BENNETT, Assistant to the Rector of Calvary Church of that place. Mr. Bennett was born in Rhode Island, and had been until within a few years engaged in secular pursuits, chiefly as a teacher of music, to which he was enthusiastically devoted, and in which he attained uncommon skill and proficiency. He was ordained by Bishop Henshaw, under the provisions of Canon V, of 1847. He had previously been a regular candidate for Orders, and it was his intention, at some future time, to complete his preparatory studies and seek admission to the Priesthood. After his ordination he went to Crompton Mills, under the direction of the R. I. Convocation, and there labored for the Church zealously and indefatigably, and with a good measure of success. Finding however his remuneration insufficient for the support of his family, the last spring he removed to Stonington, where, relying on the profit of his labor as a teacher of music for support, he rendered his aid to the Rector of the parish gratuitously. That aid has been to this infant parish highly serviceable and important, and the loss of it will be long and deeply felt. He was its Organist, and the superintendent of its Sunday School, and in both capacities united uncommon qualifications with earnest zeal and untiring assiduity. He occasionally also preached for the Rector and neighboring ministers, and officiated in such other offices of the ministry as pertained to his Order. Thus he "used the office of a Deacon well;" but the "good degree" which he had thus purchased to himself was not to be reached by him in this world. He was seized about three weeks before his death with typhus fever, brought on, or at least aggravated, by exertions and exposure in fulfilling his engagements. Human help was of no avail, and after struggling with the disease till nature was exhausted he fell asleep. During his sickness he enjoyed transient gleams of reason and consciousness; but he left behind him the testimony of a well spent life, more satisfactory to survivors than the mere expressions of a death bed.

Died, at Chicago, Ill., Feb. 24th, after a short illness, Rev. WILLIAM BARLOW, formerly pastor of St. Paul's Church in Syracuse, and subsequently of Ogdensburg.

We have also to record the sudden death of the Rev. GEORGE JOHNSON, of St. Peter's Church, Delaware, Ohio, killed by the accidental discharge of a gun. We are not now able to give the particulars of his life.

SUMMARY OF FOREIGN INTELLIGENCE.

CHURCH OF ENGLAND AND IRELAND.

CONSECRATION OF THE BISHOPS OF NORWICH, LLANDAFF, AND MADRAS.—Advent Sunday was appointed by the Archbishop of Canterbury for the consecration of the Right Rev. Dr. Samuel Hinds to the Bishopric of Norwich, vacant by the decease of Dr. Stanley—the Right Rev. Dr. Alfred Ollivant to the Bishopric of Llandaff, vacant by the decease of Dr. Coplestone—and the Right Rev. Dr. Thomas Dealtry to the Bishopric of Madras, vacant by the resignation of Dr. George Trevor Spencer. The consecrations took place in the private Chapel of Lambeth Palace, and excited considerable interest, so large a number of Bishops never having been consecrated at one time during the present century, with the exception of 1842 and 1847, in the former of which years five colonial Bishops, and in the latter, four, were consecrated. The usual prayers of the Church, and those especially appointed for the occasion, were offered by the Rev. John Thomas, M. A., and the Sermon was preached by the Rev. R. Moore Booltbee, B. D., Rector of All Saints', Barnwell, near Oundle, and Chaplain to Lord Montagu. At the close of the Sermon, the Archbishop of Canterbury, and the Right Rev. Prelates appointed to assist him, viz., the Bishops of London, Lincoln, Carlisle, Hereford, and Manchester, took their seats within the altar rails, and the newly-elected Bishops, vested in their rochets, were presented to his Grace by the Bishops of Lincoln and Carlisle, with these words: "Most Rev. Father in God, we present unto you these Godly and well-learned persons to be ordained and consecrated Bishops." The Queen's mandates for the consecrations were read aloud by Mr. H. Dyke, and the newly-elected Bishops put on the full episcopal habit. They were then admitted, by imposition of hands, Bishops of the Church of England, and, the Holy Communion being administered, the services of the day were brought to a close. The Right Rev. Bishop Dealtry was to leave for his distant Diocese immediately after Christmas.

ORDINATIONS.

On Sunday, December 23d, being one of the stated times for Ordination, the following number of persons were admitted to the Orders of Deacons and Priests:

- By the Archbishop of Canterbury, 8 Deacons and 10 Priests.
- By the Archbishop of York, 11 Deacons and 6 Priests.
- By the Bishop of London, 20 Deacons and 12 Priests.
- By the Bishop of Durham, 9 Deacons and 10 Priests.
- By the Bishop of Winchester, 10 Deacons and 17 Priests.
- By the Bishop of Bath and Wells, 5 Deacons and 6 Priests.
- By the Bishop of Carlisle, 2 Deacons and 1 Priest.
- By the Bishop of Chichester, 11 Deacons and 7 Priests.
- By the Bishop of Ely, 12 Deacons and 8 Priests.
- By the Bishop of Exeter, 6 Deacons and 2 Priests.
- By the Bishop of Gloucester, 13 Deacons and 9 Priests.

By the Bishop of Hereford, 2 Deacons and 6 Priests.
 By the Bishop of Lichfield, 7 Deacons and 20 Priests.
 By the Bishop of Lincoln, 6 Deacons and 3 Priests.
 By the Bishop of Oxford, 18 Deacons and 16 Priests.
 By the Bishop of Ripon, 8 Deacons and 8 Priests.
 By the Bishop of Salisbury, 12 Deacons and 6 Priests.
 By the Bishop of St. Asaph, 3 Deacons and 1 Priest.
 By the Bishop of St. David's, 11 Deacons and 9 Priests.
 By the Bishop of Sodor and Man, 1 Deacon.
 By the Bishop of Armagh, 5 Deacons and 2 Priests.
 By the Bishop of Derry, 3 Deacons and 3 Priests.
 By the Bishop of Killaloe, 2 Deacons and 4 Priests.
 By the Bishop of Limerick, 3 Deacons and 2 Priests.
 By the Bishop of Meath, 2 Deacons and 2 Priests.
 By the Bishop of Ossory, 3 Deacons and 2 Priests.
 TOTAL, by 27 Bishops, 206 Deacons, and 201 Priests.

DEATH OF BISHOP COLERIDGE.—The Right Rev. William Hart Coleridge, D. D., died at Ottery, St. Mary, Devonshire, on Friday, December 21, in the 60th year of his age. He was appointed to the See of Barbadoes at its erection in 1824, and resigned the Bishopric in 1841. Upon the establishment of St. Augustine's College, Canterbury, he was chosen as its first Warden, possessing eminent talent for the education of Missionaries. He was an excellent scholar and sound divine. He died very suddenly, of disease of the heart. The appointment of successor in the Wardenship, which was vested in the two Archbishops and the Bishop of London, has been conferred upon the Rev. Henry Bailey, B. D., Fellow and Hebrew Lecturer of St. John's College, Cambridge.

DEATH OF THE QUEEN DOWAGER.—Queen Adelaide, relict of the late King William IV, uncle to Her Majesty Queen Victoria, died at the village of Stanmore, December 11, 1849, aged 58 years. The deceased Queen Dowager Adelaide Louisa Theresa Caroline Amelia was the eldest daughter of George Frederick Charles, the late reigning Duke of Saxe Meiningen, and the Princess Louisa Eleanor, daughter of Christian Albert, Prince of Hohenlohe Langenberg. She was born on the 13th of August, 1792. She was married to the Duke of Clarence, July 11, 1818, and became the mother of two children, both of whom died in infancy. By the death of George IV, the Duke of Clarence was called to the throne in 1830, and reigned seven years. At his death, his Queen passed again into retirement upon a pension of £100,000 a year. More than £20,000 annually she has bestowed in charities. She was buried on the 13th of December, in St. George's Chapel, Windsor Castle, by the side of her royal consort, and by her own desire without any pomp or state. None but her own relations were allowed to be present. The Archbishop of Canterbury performed the burial service. In her last Will she declared that she died in peace, full of gratitude, and "in full reliance on the mercy of our Saviour Jesus Christ." Her history is one of great beauty; other Queens have shared more largely in the idolatry of the British people, but not one has possessed more national affection and gratitude.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The Report of this venerable Society, for 1849, (sent to us by the Rev. T. H. Horne, B. D.,) contains an account of its operations for the last year. This Society is recognizing in its efforts the existence of the Church principle; forming its Missionary fields into Dioceses, dividing those which are too large, and placing over each its Bishop; thus, in the language of the Report, securing "local permanency, and the principle of reproduction, and new life." The attention of the Society is also now specially directed to the vast bodies of emigrants who are every year leaving the old country for the United States or the British Colonies. 251,834 persons emigrated to the United States and the Canadas in 1847. In

1848, 73 ships sailed for the port of Australia, carrying, on an average, 250 emigrants each. The receipts of the Society for 1849, were over 77,000 pounds, or almost 400,000 dollars. There are now within the fields of its operations 20 Dioceses and 423 Missionaries, as follows.—The tables have been prepared with some labor and great care.

DIOCESE OF NOVA SCOTIA—embracing the Colonies of Nova Scotia, Cape Breton, and Prince Edward's Island. *Bishop*, Rt. Rev. John Inglis, D. D. Consecrated 1825, with 48 Missionaries. The reports from this Diocese exhibit great self-denial on the part of the Clergy, and the most gratifying advances in the progress of the Church. An increase to the number of Missionaries is urgently demanded.

DIOCESE OF FREDERICTON—embracing New Brunswick. *Bishop*, Rt. Rev. John Medley, D. D. Consecrated 1845, with 40 Missionaries. This Colony is now suffering great pecuniary embarrassment. The Bishop says, "the poverty of this country is now so terrible, that hundreds have left it, and many are bankrupt, or on the eve of bankruptcy." Yet, by the energy of a Diocesan Church Society, the funds for Church objects are but little diminished. This Society embraces in its operation, the various methods of Church extension and perpetuation, as Missionary visits, Divinity Scholarships, Sunday Schools, building Churches and Parsonages, and the dissemination of Church books and principles, &c.

DIOCESE OF QUEBEC—comprising Canada East. *Bishop*, Rt. Rev. George J. Mountain, D. D. Consecrated 1836, with 54 Missionaries. This Diocese, comprehending 200,000 square miles, a territory equal to the whole of France, is about to be divided, by the erection of the separate Diocese of Montreal, for which funds are already provided. The Theological Institution of Lennoxville, is a promising institution. Considerable hostility to the Church is reported, and yet the Bishop says he had, in 1848, overtures from ten ministers of non-Episcopal bodies, to be admitted as Candidates for Holy Orders.

DIOCESE OF TORONTO—comprising Canada West. *Bishop*, Rt. Rev. John Strachan, D. D. Consecrated 1839, with 101 Missionaries. Important resources are available from the income from the "Clergy Reserve" lands. The population of this Colony is increasing with great rapidity, and the Bishop says, "we ought to open, if possible, eight or ten new Missions annually for some years to come." 200,000 souls are reported as belonging to the Church in this Diocese. The Cathedral in Toronto was destroyed by fire in 1849. Several of the Missionaries report the most encouraging success as crowning their labors. The plan of a new Church University at Toronto is in agitation. The perversion of the charter of Kings College was a high-handed act of sacrilege. The noble bearing of the Bishop at this instance of injustice, is worthy of all admiration.

DIOCESE OF NEWFOUNDLAND—comprising Newfoundland, the Bermudas, and Labrador. *Bishop*, Rt. Rev. Edward Field, D. D. Consecrated 1844, with 35 Missionaries. In Newfoundland, the people are suffering greatly from the partial failure of the fishery and of the potato crop, and as a consequence, the Clergy are reduced to privations. The Bishop has recently returned from a visit to the Labrador Coast, where he has stationed three Missionaries, each of whom must visit nearly 100 miles of coast. The Church in Bermuda is reported to be in a prosperous condition. With a white population of 5,000, there are 10 Churches, about 1,000 white Communicants, and nearly 700 colored Communicants.

DIOCESE OF JAMAICA, including Jamaica and the Bahamas. *Bishop*, Rt. Rev. A. G. Spencer, D. D. Consecrated 1843, with 15 Missionaries. In the beautiful Island of Jamaica, the Church of England is firmly planted. There are in the Diocese, 4 Archdeacons, 27 Rectors, 50 Perpetual Curates, 3 Colonial Chaplains, and 29 Stipendiary Curates or Missionaries; in all, 114 Clergy of the English Church. Bishop Spencer's connection with this See, dating back only six years, has witnessed an increase of the Clergy by nearly one fifth. Not less than 10,000 persons were confirmed at his second visitation. Church Schools are ex-

tensively established, numbering 110, and including 7,500 children. The want of a Colonial College is deeply felt.

The Bahama Islands, numbering about 500 in the group, are sparsely settled by an indigent population, but who are yet strongly attached to the Church of England. In 12 of the Bahama Islands, there are 4 Missionaries, 9 Parishes, 27 Stations, 11,081 people, 923 Church members.

DIOCESE OF BARRADOES. *Bishop*, Rt. Rev. Thomas Parry, D. D. Consecrated 1842, with 4 Missionaries. The general Missionary operations of the Society in this Diocese are at an end; the Society acting upon its settled principle of *planting* the Colonial Church, and then placing it on the footing of *self-support*. Though the resources of the Islands are greatly reduced, the Church will doubtless maintain its efficiency. The ecclesiastical establishment of the Diocese numbers 73 Clergymen, including the Bishop. Codrington College and Grammar School and Estate Schools, founded by Colonel Codrington, who died in 1710, are in a flourishing condition. An income of £3000 sterling annually, was bequeathed to the Society, by their munificent founder, for the support of these institutions. The course of study in the College embraces theology, the classics, logic and mathematics.

DIOCESE OF ANTIGUA. *Bishop*, Rt. Rev. D. G. Davis, D. D. Consecrated 1842, with 3 Missionaries. This Diocese includes the Virgin Islands, and the Danish Colonies of Sta. Cruz and St. Thomas; the English Church in those Islands being placed by the King of Denmark under the jurisdiction of the Bishop of Antigua. The parishes have suffered severely from the devastating effects of a hurricane which levelled to the ground several churches.

DIOCESE OF GUIANA. *Bishop*, Rt. Rev. William P. Austin, D. D. Consecrated 1842, with 6 Missionaries. The last year has been one of great trial and perplexity to the Church in this Diocese, as the Local Legislature have refused the usual supplies. Thousands of East Indian Coolies and Africans have been imported into this Colony. The Society also extends its exertions in behalf of the Indian tribes of the interior.

DIOCESE OF CALCUTTA, including Bengal. *Metropolitan*, Right Rev. Daniel Wilson, D. D. Consecrated 1832, with 16 Missionaries. The Rev. Dr. Withers, Principal of Bishop's College, has been compelled by ill health to resign his office, which has been conferred on the Rev. William Kay, M. A., of Lincoln College, Oxford. The fruits of this College are beginning to appear in raising up a native ministry accustomed to all the subtleties of the Vedantists. A wonderful change has been produced, within a few years, upon the Hindoo community of Calcutta, by the influence of Missionary institutions.

DIOCESE OF MADRAS, including Madras. *Bishop-elect*, Rev. Thomas Dealtry, with 24 Missionaries. The Right Rev. Dr. Spencer has been constrained by ill health to resign the Bishopric of Madras, and the Archdeacon of Calcutta has been nominated to the vacant See. During the year two important Diocesan Societies have been established for building new churches and for procuring additional clergy. There are Seminaries for the education of catechists and candidates for Holy Orders, at Sawyerpooram and VEDIARPOORAM; the former having nearly 140, and the latter about 50 students. There are also several superior English schools in various mission districts. The missionaries say they are engaged in *consolidating* rather than *extending* the work begun. That the missions are planted on a solid basis is evinced by the large number of new churches erected, and the steady growth of the congregations. There are in this Diocese 26 mission districts, 149 native catechists and readers, 135 schoolmasters and schoolmistresses, 15,599 baptized persons, 519 baptisms during the last half year, 151 received from the Church of Rome during the half year, and an average attendance at the schools of 3,889. One missionary reports in his stations, 324 communicants.

DIOCESE OF BOMBAY. *Bishop*, Right Rev. Thomas Carr, D. D. Consecrated 1837, with 3 Missionaries. This portion of the mission field is less vigorously cultivated than might be expected. A large proportion of the English population are members of the English Church, and the whole number of chaplains of the Church and of missionaries is 32; while the number of Protestant dissenting missionaries is 27.

DIOCESE OF COLOMBO, including Ceylon. *Bishop*, the Right Rev. James Chapman, D. D. Consecrated 1848, with 6 Missionaries. A Theological Institution for Ceylon to train up a native ministry is in contemplation, to be called the "College of St. Thomas the Apostle of India." The English government have declined any assistance, and the plan rests with the Church at home. There are reported 6 missionaries, 30 catechists, 5 chief stations, 16 districts, 30 schools, and 1,500 scholars.

DIOCESE OF CAPE TOWN, including the Cape of Good Hope, and St. Helena. *Bishop*, Right Rev. Robert Gray, D. D. Consecrated 1847, with 17 Missionaries. The entire strength of the English establishment, is 34 ordained ministers, and 11 catechists and candidates for Holy Orders. The Governor of the Colony has promised £900 annually, for 9 additional clergy, on condition of a similar sum being raised from other sources. There are three churches at Capetown, in one of which 70 adults have been baptized within 15 months, all colored, and all heathens, except three Mahometans. There has been recently established at Capetown, a Collegiate School, for the education of the youth of the colony. In the autumn of 1848 the Bishop made his first Visitation, in which he traveled 3,000 miles. At Melville he found a congregation of 130, 30 communicants and 27 candidates for confirmation, where but a few months before there were no means of grace. During the tour he confirmed near 900 candidates. To the rising settlement of Natal, where there is a population of 100,000 souls, three clergymen have just been sent. There are several Methodist and American missionaries there. The indefatigable Bishop has also just returned from a Visitation to St. Helena, of which he gives a glowing description. There are four clergymen on the island, and while there he confirmed 500 persons, about one tenth of the population; consecrated one church and five burial grounds. He also summoned a meeting of the inhabitants of the island, at which the Governor presided, at which measures were adopted for the more vigorous extension of the Church.

DIOCESE OF SYDNEY, including New South Wales. *Bishop*, Right Rev. William G. Broughton, D. D. Consecrated 1836, with 17 Missionaries. This is the Metropolitan See, to which the Bishop was inducted January 27, 1848, the sixtieth anniversary of the foundation of the Colony. In the "squattling districts" so called, the population is rapidly increasing, and the state of religion deplorable. The Cathedral is advancing toward completion, and within the year several new churches have been finished. St. James' College has furnished four persons for Holy Orders. The Bishop says that of the many thousands added by emigration, there are not ten who can contribute toward the support of the Church.

DIOCESE OF NEWCASTLE, including North New South Wales. *Bishop*, Right Rev. William Tyrrell, D. D. Consecrated 1847, with 6 Missionaries. There are no recent reports from this Diocese. At the last dates the Bishop had traveled about 2,000 miles, mostly on horseback, meeting everywhere a kind reception, but with fearful destitution. He implores for men thoroughly educated, and of gentlemanly manners, and able to endure hardness as good soldiers. Three young men, settlers, have presented themselves as candidates for Holy Orders.

DIOCESE OF MELBOURNE, including Port Philip. *Bishop*, Right Rev. Charles Perry, D. D. Consecrated 1847, with 5 Missionaries. In this Diocese are 15 districts, whole number of clergy 16, four churches. The Bishop has already set himself to work, and he reports that most important results in this colony, depend upon immediate exertions to give direction to the character of the population.

DIOCESE OF ADELAIDE, including South and West Australia. *Bishop*, Right Rev. Augustus Short, D. D. Consecrated 1847, with 11 Missionaries. The Bishop has consecrated 10 churches, and 6 more are nearly ready. The colony is rapidly improving in its social character. A Collegiate School has been endowed, beautifully situated near Adelaide, and contains 41 pupils. The advance of religion among the colonists is very cheering, and the attendance upon the services of the Church more regular and full. In West Australia the population is 4,600, of which 2,700 are of the Church of England, yet the Romanists have a Bishop, several priests, and lay brothers, and four Sisters of Mercy.

DIOCESE OF NEW ZEALAND. *Bishop*, Right Rev. George A. Selwyn, D. D. Consecrated 1841, with 7 Missionaries. St. John's College at Auckland is already yielding its fruits; eight students have been admitted to Deacon's Orders. The College lands consist of 850 acres, beautifully situated. There is no difficulty in procuring promising scholars. The Bishop believes in the possibility of civilizing the whole rising generation of the New Zealanders. In the Otaki settlement, a site has been selected for Trinity College, and it has been agreed that 500 or 600 acres shall be freely given to the Bishop for this purpose.

DIOCESE OF TASMANIA, including Van Dieman's Land. *Bishop*, Right Rev. Francis R. Nixon, D. D. Consecrated 1842, with 4 Missionaries. The whole number of the clergy in this Diocese is 50, and consists of Colonial and Missionary Chaplains. Besides these are many religious instructors maintained by the Crown for services in gaols and convict stations. Many of these are of the Church of Rome. The Bishop has, since 1848, held 11 Ordinations. Christ's College consists of a Warden, and three Fellows, all in Holy Orders; three lay Fellows, selected from candidates for Holy Orders, six scholars and 18 additional students. The Diocese suffers greatly from being the receptacle of expatriated felons of the British Empire. There are two large Grammar schools under the care of English clergymen; and parochial schools containing 1,500 children. The colony contains a population of 74,000 souls, which has been doubled within ten years.

We have thus given a very brief and imperfect abstract of the condition of the Missions of this venerable Society. We hope enough has been presented to induce the conviction, that the Church of England, taunted by her foes as a mere State Institution, accused of worldliness, and lethargy, and corruption, even by some of her own sons, is yet doing a great and marvelous work, by which she is standing foremost among all modern Christians in the Missionary cause. We cannot as American Churchmen survey her wide missionary fields blossoming for the harvest, without shame and humiliation at our own comparative supineness and barrenness.

It ought to be added that in many of the fields occupied by this Society, there are also missionaries sustained by other Societies of the English Church.

CHURCH MISSIONARY SOCIETY.

For the last report of this Society we are indebted to the kindness of the Rev. T. H. Horne, B. D. We glean from it the following account of its operations during the year, the Fiftieth Year of its existence. The celebration of the Jubilee Year has been improved to give a new impetus to its operations. During the year, Her Majesty the Queen and Prince Albert have enrolled themselves as members of the Society, who also made a joint donation of one hundred pounds. The entire income for the year was £154,130 18s. 5d., or about \$770,000. During the year, three clergymen and three wives of clergymen have died; ten clergymen, one layman, and one female teacher have left their stations, chiefly on account of ill health; one African layman has come to England to prepare for Ordination; five additional clergymen and one female teacher have been sent out; and six clergymen, one European and one African layman, have returned to their labors. There are 184 laborers, exclusive of the wives of Missionaries, in connection with the Society, and 1327 native catechists and teachers.

MISSIONS.—WEST AFRICA MISSION.—Established 1804; 15 ordained European Missionaries; 1 ordained country-born Missionary; 2 ordained native Missionaries at the Islington Institution; 2 European catechists; 1 European surgeon; 2 European female teachers; 6 native catechists; 46 native teachers; 9 native female teachers; 15 stations; 2018 communicants; 6910 attendants on public worship; 2 seminaries; 56 students; 41 schools; 5506 scholars. This Mission within the colony of Sierra-Leone is exceedingly promising. Several of the Churches will contain 800 or 1000 people, and are well filled, some of them crowded. There are about 2000 communicants, and as many more candidates. The system of education is extensive and thorough, and the ultimate employment of a vigorous native clergy is steadily aimed at.

ABBEOKUTA MISSION.—Commenced 1845; 5 ordained European Missionaries; 1 native ordained Missionary; 5 native schoolmasters; 2 stations; 52 communicants; 720 attendants on public worship; 6 schools; 369 scholars. This Mission has already become highly prosperous. The reports from the Missionaries are of the most cheering character.

MEDITERRANEAN MISSION.—Established in 1815. There are three stations. *Sy-ra*; where there are 1 ordained European Missionary; 1 European teacher; 4 native teachers; 4 native female teachers; 9 communicants; 5 schools; 494 scholars. *Smyrna*; where there are 1 ordained European Missionary; 1 European lay assistant; 1 native assistant. *Cairo*; where there are 2 ordained European Missionaries; 1 European teacher; 1 native teacher; 1 native female teacher; 17 communicants; 1 school; 100 scholars. This Mission, for some cause, has been less successful than those among the heathen. A Coptic Institution, to raise up a Ministry for the Coptic Church, has failed and been closed. Two Romish Priests have lately renounced Romanism and embraced the true faith. An expulsion of Romish Missionaries from Abyssinia is reported. Applications are now made to the Society, from Bishop Gobat and others, to extend their efforts among the Greek and Chaldean Christians in Syria and Mesopotamia. The Society express a cautious policy, but will make inquiries with a view to ultimate labors.

EAST-AFRICAN MISSION.—Established 1844; 3 ordained European Missionaries; 1 Lay European Assistant; 1 school; 5 scholars. The efforts of these Missionaries have been mostly employed in exploring this new country, which is represented as affording Alpine scenery, and having a people most favorably situated for Christian exertion. No Christian can read the journal of Mr. *Rebmann*, without sharing in his hopes for that beautiful and benighted land.

BOMBAY AND WESTERN-INDIA MISSION.—Established 1820; 6 ordained European Missionaries; 1 European catechist; 3 East-Indian catechists; 1 East-Indian female teacher; 8 native catechists; 22 native schoolmasters; 4 stations; 29 communicants; 24 schools; 1267 scholars.

CALCUTTA AND NORTH-INDIA MISSION.—Established 1816; 29 ordained European Missionaries; 7 European catechists; 1 European female teacher; 6 East-Indian teachers; 1 East-Indian female teacher; 65 native catechists and readers; 93 native schoolmasters; 16 native female teachers; 20 stations; 1123 communicants; 3087 attendants on public worship; 83 schools; 5423 scholars.

MADRAS AND SOUTH-INDIA MISSION.—Established 1814; 25 ordained European Missionaries; 3 East-Indian ordained Missionaries; 5 native ordained Missionaries; 2 European catechists; 1 European printer; 4 European female teachers; 8 East-Indian catechists and teachers; 97 native catechists; 386 native schoolmasters; 2 East-Indian schoolmistresses; 65 native schoolmistresses; 18 stations; 3552 communicants; 297 seminaries and schools; 8315 scholars.

By reference to the above statistics it will be seen that the Missions of the English Church in her East-India possessions are carried on upon a gigantic scale. We regret our want of room for particulars. At a single Confirmation, by Bishop Wilson, in the Cathedral Church at Calcutta, 160 native converts received that rite. The whole report shows that a solid foundation is laid for a great work in India.

CEYLON MISSION.—Established 1816; 10 ordained European Missionaries; 3 native ordained Missionaries; 23 native catechists; 60 native schoolmasters; 14 native schoolmistresses; 6 stations; 306 communicants; 3037 attendants on public worship; 3 seminaries; 46 seminarists; 69 schools; 2531 scholars.

The Missionaries report that they regard the education of *one female equal in value to the education of five boys*. At this mission, the former indifference of the heathens has given place to an active and vigorous opposition. An opposition heathen school has been started. The superstitions of Buddhism are deeply rooted in the minds of the heathens, yet the Christian congregations are large as ever.

CHINA MISSION.—Established in 1844; 4 ordained European Missionaries. This Mission is in its infancy. The erection of a Church, the establishment of a College, and the translation of Christian Books into Chinese, are among the contemplated labors.

NEW ZEALAND MISSION.—Established 1814; 17 ordained European Missionaries; 10 European catechists and teachers; 3 European female teachers; 311 native catechists and teachers; 47 native female teachers; 23 stations; 5012 communicants.

The Missionaries declare that "*a Training Institution for Native Teachers is the crowning work of a prosperous Mission.*" The conflicts between the settlers and the natives have retarded the missionary work, but a better feeling is returning. The number of communicants is increasing.

WEST-INDIES MISSION.—Established 1827. *British Guiana.*—2 ordained European Missionaries; 1 European teacher; 1 European female teacher; 2 country-born teachers; 1 station; 70 communicants; 200 attendants on public worship; 2 schools; 66 scholars. *Jamaica.*—1 ordained European Missionary; 1 European catechist; 2 stations; 700 communicants; 778 scholars.

NORTH-WEST AMERICA MISSION.—Established 1823; 4 ordained European Missionaries; 4 European schoolmasters; 5 country-born schoolmasters; 4 stations; 464 communicants; 1649 attendants on public worship; 17 schools; 602 scholars. This Mission is among the Indians in the British North American possessions. The self-denying Missionaries encounter the violent opposition of Romish priests.

We have thus given a summary of the operations of the Church Missionary Society. By comparing it with the report in our previous number, it will be seen that the Missions are, with few exceptions, steadily advancing. The committee close their encouraging report with an earnest appeal for more Missionaries and more money.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The Report of this Society for 1849, for which we are indebted to the Rev. Thos. Hartwell Horne, indicates that the Society was never in a more vigorous condition than at the present time. It has just celebrated its 150th anniversary. It, at first, in 1698-9, numbered only five persons as members, of whom the Rev. Dr. Thomas Bray was especially active. He labored to promote Charity Schools, to plant the Church in the Colonies, and once crossed the Atlantic at his own cost; and to establish Lending Libraries in destitute districts. Dr. Bray was chiefly instrumental in establishing the Society for Propagating the Gospel in Foreign Parts, in 1701, to which Society was committed the work of preaching the Gospel, and the Christian Knowledge Society adhered to its own more particular object. It will thus be seen that this Society is the parent of those Missionary operations in the Mother Church, which are the praise and hope of true Christianity. It now numbers 17,150 members; and it has recently voted £14,000 towards Colleges and Christian Schools, in seven Dioceses; viz. New Zealand, Adelaide, Melbourne, New Castle, Cape Town, Colombo, and Victoria. It has from the beginning, distributed upwards of 94,000,000 books and tracts in 21 different languages; and it has now almost a *million and a half* of scholars under its instruction. The

American Church was, in its early history, the recipient of the bounty of this Society; and it is believed that books with its imprint may now be found in many of our Parish Libraries. The receipts for the year past were £32,440 0s. 1d., or about 160,000 dollars. There are in the kingdom of Great Britain 360 Diocesan and District Committees, who promote the interests of the parent Society by increasing its funds, by enlarging the sphere of its operations, by facilitating communication with its country members, and by scattering its publications. In the list of its "Foreign Translation Committee," we find the names of many of the most accomplished scholars of the age.

CONVERSION OF ROMANISTS.

We find in our English papers a notice of the following Society, established to labor directly for the conversion to the true Faith, of Romanists in Ireland. The details given in the Reports of the Missionaries are highly encouraging.

IRISH SOCIETY OF LONDON.—(Instituted in 1822.)—For Promoting the Education and Religious Instruction of the Native Irish, through the Medium of their own Language.

Vice-patron.—The Right Hon. and Most Rev. His Grace the Archbishop of Canterbury.

President.—The Most Hon. the Marquis of Blandford.

Treasurer.—Captain the Hon. Francis Maude, R. N.

Bankers.—Messrs. Drummond and Co., Charing-cross.

Office of the Society, 32, Sackville-street, Piccadilly.

The field of labor of the Irish Society consists of all the Irish-speaking districts of Ireland, except Connemara and the parishes of Taghmaconnell and Rooveagh.

The Society labors in the native districts, where upwards of 3,000,000 of the population speak the Irish language.

Its operations are carried on in almost every county in Ireland.

Ten Irish-speaking Clergymen are in connection with it, who read the Liturgy and preach the Gospel in the native tongue. Two more will (*n.v.*) commence their labors within a few weeks.

Seventeen congregations of converts have been raised up, or are now ministered to, through the instrumentality of the Society.

Many Roman Catholics not included in those distinct congregations have been brought, through the blessing of Almighty God upon the Society's labors, to renounce the errors of Rome, and are now incorporated with old Protestant congregations.

Some groups of converts, who have been instructed by the Society, are asking for Irish Clergymen to be located amongst them.

The Bible in the Irish language is extensively circulated by means of the Society.

Several applications have been made for the Book of Common Prayer in the native tongue for the use of the more advanced converts.

There are now 800 Teachers connected with it, who instruct the native Irish in reading the Word of God. Since the commencement, 300,000 individuals, chiefly adults, have thus been taught to read the Scriptures, many of whom embraced the Protestant faith.

More than one hundred Scripture Readers are employed, who read the Irish Bible in the cabins, or to groups of the peasantry at work in their fields, or by the roadside.

The Rector of one of the parishes in Erris states that a large proportion of the population "sigh for an opportunity of casting off Popery for ever."

In one locality of this district, 343 heads of families have petitioned for a Protestant church and minister.

Many of the converts from Romanism, recently confirmed by the Bishop of Tuam, are the fruits of this Society.

IMPORTANT MOVEMENT.—*The London Union on Church Matters.* Several of the metropolitan and other clergy have united together to effect a most important change in the present relations of Church and State; not as it would appear to abolish the union now existing, but to restore to the Church certain sacred prerogatives which have been wrested from her, and especially to place the government of the Church in the hands of Convocation. The evil, however, as it seems to us, lies far deeper than this. The Church should never rest till she possesses the power to elect her own Bishops and her own Deans, for so long as this power is really vested in the prime Minister, the restoration of Convocation is not a single step taken in the way of reform. That there is a steady warfare going on in England against the Established Church, that one outpost after another has already been carried, that this spirit is gathering strength and boldness every year, and that every form and extreme of religion and irreligion will stand shoulder to shoulder against her, is absolutely certain. An attempt to appease and quiet such a spirit by compromise is madness. The sooner she takes her stand immovably the better. Her worst enemies are within her own fold.

REV. MR. GORHAM AND THE BISHOP OF EXETER.—This case, which has attracted the most serious attention in England, and, for several reasons, in this country also, was brought before the Judicial Committee of the Privy Council on Tuesday, December 11th. There were present, the Archbishops of Canterbury and York, the Bishop of London, the Marquis of Lansdowne, the Earl of Carlisle, (all of whom attended as Councillors simply, and by command of the Queen,) and Lord Campbell (a Presbyterian,) Lord Langdale, Mr. Baron Parke, Vice-Chancellor Knight Bruce, Dr. Lushington, Sir E. Ryan, and Mr. Pemberton Leigh. It was, to say the least, a singularly constituted Court. Mr. Turner and Dr. Bayford appeared for Mr. Gorham, and Dr. Addams and Mr. Baddeley for the Bishop of Exeter. Mr. Turner occupied the whole of Tuesday and a part of Wednesday in behalf of Mr. Gorham, contending mostly by an historical argument, for the admissibility of Mr. Gorham's view of Baptismal Regeneration. Dr. Addams commenced his speech in behalf of the Bishop on the 12th, and concluded on the 14th, when he was followed by Mr. Baddeley on the same side. The whole argument occupied five days. The great speech of the trial was that of Mr. Baddeley, who presented an historical argument exhibiting great research. Their Lordships delayed their judgment, and up to this hour it has not reached us.

PARLIAMENTARY NEWS.

CLERGY PROCEEDINGS BILL.—The Bishop of London, on the 5th of February, introduced a Bill in the House of Lords, for the erection of a new Court of Appeal in all suits against clergymen for heresy and false doctrine, and to take the place of the present "Judicial Committee of the Privy Council," before which was brought the case of Mr. Gorham and the Bishop of Exeter. We see it stated, that it is intended the new Court shall consist of the Archbishops of Canterbury and York, the three senior Bishops according to their dates of consecration, the Lord Chancellor, the Dean of the Court of Arches, the Judge of the Consistory Court of London, and the Regius and Margaret Professors of Divinity of Oxford and Cambridge.

ECCLESIASTICAL COMMISSION BILL.—On the 11th of February the Marquis of Lansdowne moved the second reading of a bill with the above title. Its object is to place the management of the Church revenues in the hands of three Commissioners; one to be named by the Archbishop of Canterbury, and two by the Crown; also to consolidate the Episcopal and common funds; to secure fixed incomes to Archbishops and Bishops appointed after January 1, 1848, and to limit the incomes of the future Deans of York to £2,500; of the present Deans of Salisbury and Wells to £1,500; and of the future Deans of Chichester, Exeter, Hereford, Lichfield, Salisbury and Wells, to £1,000. The Commission was first appointed in 1835, and consisted of 13 members; in 1840 it was enlarged to 49, including the whole number of Bishops. The general fund is estimated to amount to £300,000.